

# MOSES

## REVIVED:

OR,

A Vindication of an  
Ancient and Righteous Law of God  
against the sinfull Custome and Heathenish  
Practice of Men.

Wherein the Unlawfulness of Eating  
BLOOD is clearly proved by the Word of  
God, delivered unto, taught and practiced  
by the Patriarcke, Prophets and Apostles,  
the Church of Christ and ancient Fathers  
thereof.

Asserted by *John Moore* an unworthy  
Servant of that God, whose mercies are everlasting  
and the truth of whose Word endureth from genera-  
tion to generation.

Whereunto is Added,  
Short Observations upon the 119. PSALM

Levit. 19. 26. Ye shall not eat Blood, neither shall ye use  
Enchantments.

L O N D O N,

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# The Authors addresse to the Supreme Law-giver.

Most great and dreadful God  
thou that inhabitest Eterni-  
ty, beholding from above all things  
that are done in Heaven and in  
Earth, and in all places, whose  
Throne is inestimable, whose glory  
cannot be comprehended, before  
whom the Angels stand with sa-  
cred trembling, whose Word is true,  
whose sayings are constant, whose  
commandments are strong, & thine  
ordinances are holy, whose mercy is  
everlasting, and the righteousness

A 2 of

of whose Laws endureth from generation to generation. Pardon I pray thee, all my sinfull frailties, my ill husbrandry of thy mercies, my neglect of duties, my too frequent unsavory discourse, and too much sinful silence, the deadness of my heart and the dulness of my spirit, my backwardness to do what thou absolutely commandest, & my promptness to obey the meer commands of men, my too little care of the redemption of time, my coldness in devotion, the streight boundedness of my desires after spiritual and heavenly things, my too much impatience under the least crosse, my too much undervaluing thoughts of thy Son's blodd my too much want of brotherly love, and defect of charity

charity to help to bear my fellow  
servants burthens.

But above all, as he cansefull,  
the deceitfullnesse of my proud and  
naughty heart, which ever and in  
non is starting aside from the  
straight way of thy righteousnesse,  
and for his sake purifie, pierce and  
cleanse my soul not only of these but  
of all other defilements whatsoeuer  
that hinder me from doing thy will  
in such a frame of spirit as I ought  
to do it: and because (O Lord)  
withold thy blessing nothing can  
have a prosperous and an advanta-  
gious issue which the sons of men do  
take in hand. I humbly pray thee  
graciously to accept of this my will  
which I have published to the  
world as a testimony of my love to

thy ancient Laws, and blesse and  
sanctifie it to the readers that they  
may peruse it without prejudice of  
spirit either to thy Law it self or to  
me the weak and unworthy assertor  
of it, and open the eyes of their un-  
derstandings that they may see the  
weight and worth, the antiquity  
and permanency of thy righteous  
Laws, by which, both they and I,  
and all the world must be judg'd in  
that great and notable day of thy  
Sons appearance, to whom, with  
thy self and holy spirit be ascribed  
all honour and glory, power and  
praise, might, majesty and domini-  
on, obedience and thanksgiving,  
world without end.

ANICK.

To the Worshipful, my ever Honour'd  
Brother, Hugh Jones, Esq; one of his  
Majesties Justices of the Peace, for the  
County of Cornwall: And to his belo-  
ved Brother, M. John Jones, a Citi-  
zen and Merchant of the once famous  
City of London.

**I**F Action be the life of Faith (as undoubt-  
edly it is) that man then is deceived in  
his Evidence, that thinks to word out his Sal-  
vation. For the ground of true Faith, doth  
not consist in a Verbal confession of Christ,  
but in a Humble and a Sincere conformity of  
Actions to his just and holy Commands: Obedience to the Commands of his Mouth,  
being better then all the Sacrifices and Free-  
will-offerings that any of the Sons of Men  
can offer up unto him; for it is not Words,  
but Works, that will make any man a Son of  
*Abraham*, and consequently a Child of God.  
If none but the Righteous shall enter into  
the Kingdom of Heaven, the Sons and Daugh-  
ters of Men must be made so whilst they are  
in this life, which cannot be by Words, but  
Works:

### *The Epistle Dedicatory.*

Works: For thus it is written of *Zacharias*, and *Elizabeth*, Luke 1. 6. *And they were both Righteous before God, walking in all the Commandments and Ordinances of the Lord, blameless.* Mark, I pray you Sir, The evidence of their Righteousness was, that they walked in all the Commandments and Ordinances of the Lord, blameless. 'Tis true, That a Believer by the words of his mouth, makes a confession of his Faith, but demonstrates the righteousness of it, by acts of sound Obedience.

And this also is most clearly manifest, by the many sweet, and sacred, holy and undeviled words of Jesus Christ (the true and faithful witness) recorded in the Gospel, of which these following are some. Not every one that saith unto me, *Lord, Lord,* shall enter into the Kingdom of Heaven; but he that doth the will of my Father which is in Heaven. Many will say to me in that day, *Lord, Lord, have we not prophesied in thy Name; and in thy Name have cast out devils, and in thy Name done many wonderful wosks?* (but not works of Righteousness) then will I profess unto them, I never knew you, depart from me ye that work iniquity, *Mat. 7. 21, 22, 23.* If ye know these things, happy are ye if ye do them, *John 13. 17.* Blessed are they that do his

## *The Epistle Dedicatory.*

his Commandments, that they may have righ  
to the Tree of Life, and may enter in through  
the Gates into the City, *Rev. 22. 14.* From  
the Testimony of these sacred Writings, it is  
evident, that the promises of Eternal life,  
are issued forth to the Sons of men, upon con-  
dition of harkning to Christ's Voice, and  
obeying his Commands, according to these  
other Testimonies, *Acts 3. 22.* For *Moses*  
truly said unto the Fathers, a Prophet shall  
the Lord your God raise up unto you of your  
Brethren, like unto me, him shall ye hear in  
all things, whatsoever he shall say unto you.  
And it shall come to pass, that that soul  
which will not hearken unto that Prophet,  
shall be cut off from amongst his people.  
And what this great Prophet hath said con-  
cerning mans future happiness, hear his own  
words, *Luke 6. 46.* And why call ye me,  
Lord, Lord, and do not the things which I  
say. Whosoever cometh to me, and heareth  
my sayings and doth them, I will shew you  
to whom he is like; he is like a man which  
built an House, and digged deep, and laid  
the foundation on a Rock, and when the  
Flood arose, the Stream beat vehemently up-  
on the House, but could not shake it, for it  
was founded upon a Rock: But he that hear-  
eth my words and doth them not, is like a  
man that without a foundation, built an House  
upon

### *The Epistle Dedicatory.*

Upon the Earth, against which the Stream did beat vehemently, and immediately it fell, and the ruine of that House was great. And elsewhere, *John 14. 21.* He that hath my Commandments and keepeth them, he it is that loveth me, and he that loveth me, shall be loved of my Father; and we will come unto him, and make our abode with him. This is the method of Gods mind and Will, throughout the whole Body of Sacred Writ, unto which whosoever will not conform, he is never like to see the Face of God, to the comfort of his soul. Now amongst the rest of Gods most Sacred Laws, and just Commands, which (under every dispensation of his mind to the sons of men, both before the Law, under the Law, and since the Law) he hath commanded strictly to be observ'd and kept: Abstinence from eating Blood, is one. Which any man (not wedded to his own will) that shall read this Book throughout, may easily discern, which I have with little labour Composed; and for this end, Dedicated to your worthy selves, that you may perfectly understand the grounds of my Faith, refusing to defile my Conscience by eating (contrary to the Law of God) the Life-blood of any Creature; which upon your serious and wise perusal, you shall find to be attested by no other evidences, then what have proceeded

*The Epistle Dedicatory:*

ceeded from the Living, Eternal, and onely  
Wise God. Unto whose Grace and Favour,  
both in this life, and in the life to come, I  
unfeignedly recommend you both, together  
with all your most worthy and numerous Rela-  
tions, with this Subscription, that I am

*written from West-  
Cows, in the Isle of  
Wight.*

*Your most*

*unworthy Brother and*  
*Servant,*

*J. M.*

1600  
1600  
1600



To my ever Honour'd, Prudent, and Ver-tuous Sister, Mrs. Dorothy Jones,  
a Religious Branch of the same Fa-mily.

**S**ister, when first our great Creator did,  
Give Flesh to man to eat ; he Blood forbid.  
Concerning which, his just Commands are such,  
'Tis sin to eat, a Demy sin to touch.  
Our sinful Parents at the first did crave,  
What God reserv'd, and to himself did save.  
And we like sinful Off-springs from his Loins,  
Prelume to eat, what he himself enjoys  
We shall not eat : Ah, cursed sinful Nature,  
That dare contend and strive with its Creator.  
Nay we are worse then they, if worse may be,  
For they when they had eaten of the Tree,  
Confest their sin, onely the guilt they'd place,  
Upon the Serpent : But we to his face  
Do plead against his law, as if not good,  
And so defying him do eat that Blood.  
Which our Fore-Fathers durst not dare to do,  
For fear Gods anger should thereon ensue.  
How can it stand with perfect Righteousness,  
So firm a Law, thus daily to transgres ?  
Did God give man his Laws ? and not expect,  
He should obediently on them reflect.  
With all his heart ? and exercise his Feet,  
To tread those antient Paths, which once were sweet,

To those who once were counted righteous men  
How comes it now to pass? From whence, or when?  
Did the Almighty null, or else make void  
His sacred Laws? Never, for't can't be said,  
Or prov'd by sacred Writ. It therefore stands  
Still un repeal'd, amongst his Just Commands.  
Which I affirm, as I have done before,  
And to the same, subscribe my Name

*John Moore.*

# To the Impartial and unbiassed Reader, Peace from God and an understanding Heart be multi- plied, and given.

**A**mongst the rest of the Sons of Men but by their publick Testimony, have declared their assent unto and approbation of the permanency of those righteous Laws which the only wise God, for the honor of his Name did strictly enjoyn our fore-fathers to observe and keep for the well-being of them and their seed after them throughout all generations, I have adventured to intrude my unworthy self for one. I believe many of you will pass hard and uncharitable censures upon me for it, I expect no less, and therefore have before hand arm'd my self with a resolution (cap a pe) to receive all the shafts that shal by any bands be thrown against me, and to endure them with patience,

## The Epistle to the Reader.

ence, because I know whose word it is that I have grounded my faith and practice upon. I likewise am assured that I shall have many enemies in this thing, but am comforted in this, that I shall have one friend, even God; whose Law I will vindicate against all that condemn it, for what will it profit, if all the world be friends and God an enemy, or what harm can the enmity of the world do, if God be a friend? it is a light thing to fall into the hands of mortall men, but a fearfull thing to fall into the hands of the living God, who am I then that be afraid of a man, that shall dye, or of the son of man that shall come to nought: in brief, every dispensation of Gods Laws recorded, in the sacred Scriptures is directly against eating blood & not one of the Laws of any one true Christian Prince that I know of enjoyns it; so that I am sure I have the Law of God on my side, the practical testimony of many thousands of Gods dear servants, and no Law of any truly pious Prince against me, and therefore no opponent but customary ignorance, the practice of Gentilism and the Idolatrous error of the Apostate Church of Rome. If any of

*The Epistle to the Reader.*

you be otherwise minded, God I hope will reveal it unto you in his own time, and although many of you do not presently receive it, I shall not much wonder, being satisfied with that saying, of the Son of God, in the Gospel, No man having drank old wine presently desireth new, for he saith, the old is better; first read, and then censure the honest intent of

Your fellow Servant in  
the Lords Vineyard,

*J. M.*

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**K**

ଶ୍ରୀମଦ୍ଭଗବତ୍: ଶ୍ରୀମଦ୍ଭଗବତ୍ତାତପାଦକାରୀଙ୍କ ମହାପ୍ରକାଶ? ଶ୍ରୀମଦ୍ଭଗବତ୍: ଶ୍ରୀମଦ୍ଭଗବତ୍ତାତପାଦକାରୀଙ୍କ ମହାପ୍ରକାଶ?

*It is not lawful (and therefore sinful) for any man or woman to eat Blood (viz.) the Life-blood of any creature.*

*To prove this,*

**I** Will first produce the Testimonies of sacred Writ which contain Gods strickt command against it, and the Universal consent of the Patriarchs, Prophets and Apostles, and the Practice of all the true servants of God in their dayes.

1. I will propound some Queries to those that either ignoranly or wilfully do transgress the Law of God in eating it.

2. I will lay down my own Reasons, why I do not, nor dare not eat Blood.

3. Answer the Objections which are usually brought against the Command, and clear the mind of God in those Scriptures, which are commonly alledged for the lawfulness of eating it.

4. Propound some Considerations from all these things to those that will not be convinced in their judgment, that it is unlawful to eat blood.

**The Scripture Testimonies are these following;**

*And God blessed Noah and his Sons, and said unto*

them be fruitful and multiply, and replenish the earth: Gen. 9. v. 1.

And the fear of you, and the dread of you shall be upon every beast of the Earth, and upon the Fowl of the Air, upon all that moveth upon the Earth, and upon all the Fishes of the Seas, into your hand are they delivered; Verse 2.

Every moving thing that lives, shall be meat for you; even as the green Herb, have I given you all things; Verse 3.

But Flesh with the Life thereof, which is the Blood thereof, shall you not eat, Verse 4.

2. Scripture Testimonie, Lev. 7. 26, 27.

Moreover, Ye shall eat no manner of Blood, (whether it be of Fowl, or of Beast) in any of your dwellings, Ver. 26.

Whatsoever Fowl it be that eateth any manner of Blood, even that Fowl shall be cut off from among the people, Verse 27.

The 3d. Lev. 17. 10, 11, 12, 13, 14.

And whatsoever man there be of the House of Israel, or of the Stranger that sojourns amongst you, that eateth any manner of Blood; I will even set my Face against that soul that eateth Blood, and will cut him off from among his people, Verse 10.

For the Life of the Flesh is in the Blood, and I have given it to you upon the Altar, to make an Attonement for your souls, for it is the Blood that maketh an Attonement for the soul, Verse 11.

Therefore I said unto the Children of Israel, no soul of you shall eat Blood, neither shall any Stranger that sojourneth among you eat Blood, Verse 12.

And whatsoever man there be among you of the Children of Israel, or of the Strangers that sojourn amongst you, which eateth and causeth any Beast or Fowl that

may be eaten, he shall ever pour out the Blood thereof, and cover it with dust, Verse 13.

For it is the Life of all Flesh, the Blood of it is for the life thereof: therefore I said to the Children of Israel, ye shall eat the Blood of no manner of flesh, for the life of all flesh is in the Blood thereof, whosoever eateth it shall be cut off, Verse 14.

The 4th. Lev. 19. 26.

Ye shall not eat any thing with the Blood, neither shall ye use Locks, nor observe Times.

The 5th. Deut. 12. 15, 16.

Notwithstanding, thou mayst kill and eat flesh in all thy Gates, whatsoever thy soul lusteth after, according to the blessing of the Lord thy God which he hath given thee, the clean and the unclean may eat thereof, Verse 15.

Only ye shall not eat the blood, ye shall pour it upon the Earth as water.

The 6th. Deut. 15. 21, 22, 23.

If there be any blemish in the fowlings of thy Flock, as if it be Lame, or Blind, or have any ill Blemish, thou shalt not Sacrifice it to the Lord thy God; thou shalt eat it within thy Gates, the unclean and the clean person shall eat it alike, as the Ror-Buck, and the Hart: only thou shalt not eat the blood thereof, thou shalt pour it on the ground as water.

The 7th. Sacred Testimony, 1 Sam. 14. 32, 33, 34.

And the people flew upon the Slay, and took Sheep, and Oxen, and Calves, and flew them on the ground.

and the people did eat them with the Blood, then they told Saul, saying, the people sin against the Lord, in that they eat with the Blood. And he said, ye have transgressed, roll a great stone to me this day. And Saul said, Disperse your selves amongst the people, and say unto them, bring me hither every man his Ox, and every man his Sheep, and slay them here, and eat, and sin not against the Lord in eating with the Blood.

The 8th. Sacred Testimonic, Ezek. 33. 25, 26.

Wherefore say unto them, thus saith the Lord God, ye eat with the Blood, and lift up your eyes to your Idols, and shed blood, and shall ye possess the Land.---- Ye stand upon your Sword, ye work Abomination, and defile every one his Neighbours wife, and shall ye possess the Land?

The 9th. Ezek. 33. 36, 37.

The Lord said moreover unto me, Son of Man, wilt thou judge Aholah, and Aholibah, yes, declare unto them their Abominations.---- That they have committed Adultery, and Blood is in their hands, and with their Idols have they committed Adultery, and have also caused their sons, whom they have unto me, to pass for them through the fire to devour them, compared with Chap. 14. Verse 7. Her blood is in the midst of her, she set it upon the top of a Rock, she poured it not upon the ground to cover it with dust.

The 10th. Wisd. 13. 3, 4; 5, 6.

For it was thy will to destroy by the hands of our Fathers, to those old inhabitants of thy holy Land, whom thou hatedst for doing most abominable works of Witchcraft, and

and wicked sacrifices; and also those merciless Murderers of Children, and devourers of Men's flesh, and the Drasts of Blood. with their Priests out of the midst of their Idolatrous crew, and the Parents that killed with their own hand, souls destitute of help.

The 11th. Testimoni, Act 15.

Verse 22. Then it pleased the Apostles and Elders, with the whole Church, to send chosen men of their own company to Antioch, with Paul and Barnabas, namely Judas surnamed Barsabas, and Silas, chief men among the Brethren.

Verse 23. And wrote Letters by them after this manner, the Apostles, and Elders, and Brethren, send greeting unto the Brethren which are of the Gentiles in Antioch, in Syria, and Cilicia, ver. 24. Forasmuch as we have heard that certain which went out from us, have troubled you with words, subverting your souls, saying, ye must be circumcised and keep the Law, to whom we gave no such commandment.

Verse 25. It seemed good unto us being assembled together with one accord, to send chosen men unto you, with our beloved Barnabas and Paul, ver. 26. Men that have hazarded their lives for the Name of our Lord Jesus, ver. 27. We have sent them Judas and Silas, who will also tell you the same things by mouth.

Verse 28. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burthen then these things necessary, ver. 29. That ye abstain from meats offered unto Idols, and from Blood, and from things Strangled, and from Fornication, from which, if ye keep your selves, ye shall do well. Fare ye well.

Verse 30. So when they were dismissed, they came to Antioch, and when they had gathered the multitude together, they recited the Epistle, ver. 31. Which when

they had read, they rejoiced for the consolation.  
Verse 32. And Judas and Silas, being Prophets also themselves, exhorted the Brethren with many words, and confirmed them. This done, Judas returned to Jerusalem, and Silas abode with Paul, with whom (after they had abode a while at Antioch) he travelled to visit the Cities that had received the Gospel,---- and as they went thorow the Cities, they delivered them the Decrees, for to keep, that were ordained of the Apostles and Elders that were at Jerusalem, and so were the Churches established in the Faith, and increased in number dayly,  
Chap. 16. ver. 4, 5.

The 12th. Sacred Testimonic, Acts 21. 25.

*As touching the Gentiles which believe, we have written and concluded, that they observe no such things, save only that they keep themselves from things offered unto Idols, and from blood, and from things Strangled, and from Fornication.*

All Scripture was given by Inspiration of God, and being profitable for Doctrine, it will be convenient before we proceed any further, to observe what Doctrine these Scriptures exhibit to the Sons of Men. Doubtless very many, whereof these following are some.

*Observations upon the forementioned Scriptures.*

1. *Obser.* That when God at first gave unto Man the freedom and liberty to eat Flesh, he straightly charged and commanded him in killing it, not to eat the blood.

2. *Obser.* That blood was never ordained of God to be food for man.

3. *Ob-*

3. *Obser.* That he then that makes Blood any part of his food, eats it either ignorantly or wilfully, in opposition to a divine Ordinance.

4. *Obser.* That when God at first gave unto man this Law, to the intent that he might deter him from satisfying his lust in the breach of it, (v. 5.) in eating Blood, he joyn'd it with the loud crying sin, and high capital crime of Murder.

5. *Obser.* That there is a paralel between the sin of eating Blood, and *Adams* eating the forbidden Fruit; for as at first, when God appointed *Adam* his food, he reserved the Tree in the midst of the Garden, and charged him not to eat of it, whilst he was yet in Innocency. So when God had cleansed the world by the Deluge of Water; and *Noah* again, in a second state of Innocency, when God appointed him his food, he reserved the Life blood in the midst of the Creature, and charged him not to eat it. — —

6. *Obser.* That abstinence from eating Blood, is an Act of Obedience to a righteous Law, Enacted at first by a righteous God, and delivered by Him to a righteous Person, to be strictly observed and kept by him and his seed after him, even to all succeeding Generations. *For as his Mercy is everlasting, so this truth of his Word endureth from Generation to Generation.*

7. *Obser.* That in this favour which God gave to *Noah*, to eat all Flesh of Beasts, Birds, and Fishes, and his charge not to eat the Blood; he puts him in mind of his Original favour to *Adam*, in giving him every green Herb, that so he might not forget Original sin. — — — God in his wisdom thought good, ver. 3. to do so. \*

These Observations are clear from the Primitive institution of this Ordinance.

From righteous Noah, I will descend to faithful Moses, and try what we can observe from his Writings concerning this Law.

8. *Obser.* That those that wilfully sin against this Law, by eating that blood which God hath forbidden, is not worthy the name of a good and faithful servant, nor like to enjoy an interest in the Privileges which belong to his Servants. *That soul shall be cut off from his people,--- Lev. 7. 27.* saith he, for he cannot be found in Faith, that is lame in obedience; nor true in Faith, that is false in obedience.

9. *Obser.* That God will set his face against that soul, that sets his heart and hand against him in the wilful breach of this Law, *Lev. 17. 10* They that break the Cords of his Law, and cast them from them, have a word against them, that threatens to dash them asunder.

10. *Obser.* That those who by word or action, endeavour to cut off this Law from the rest of his Laws and Ordinances, had need to take heed they be not cut off themselves from the true fellowship and communion of the Saints of God.

11. *Obser.* That this sin of eating Blood is so detestable to God, that they that do wilfully eat it, render themselves as justly odious to him, as those that use enchantments, *Lev. 19. 26.*

12. *Obser.* That the sin of eating Blood, coulers the soul with the deep tincture of Ingratitude, which of

of all other sins, human frailty is most monstrous, *Ingratitudo enim monstrans est in Natura*, Ingratitude is a Monster in Nature.—

If an earthly Potentate should give to one of his Subjects a Farm worth a Thousand pound a Year gratis and free, reserving no more out of it to himself, but one Acre of grain, and this man to whom it's given, shall enter upon that first, and eat it with his Calf, every one that hears of it, will surely judg him an ungrateful wretch.— Why truly, is the same thing betwixt God and man, in this thing.

God hath given us every thing of all his Creatures, the Blood onely excepted, and we are first seizing that to our own use,— for these are the words of God, *DEUT. 12. 15, 16.* Thou mayest kill and eat flesh in all thy gates, Whatsoever, (note the word) whatsoever thy soul lusteth after, according to the blessing of the Lord thy God, which he hath given thee, only— ye shall not eat the blood. What can possibly be more clear, for my part I know not.—

13. *Obſtr.* That those out of contempt and scorn to this Law of God, refuse according to this Commandment, to pour out the Blood upon the ground, may very probably feel the wrath of God, when it is poured out upon the Sons of men for their Disobedience.

From the government of the people of God by his Laws under *Moses*, we will descend to the inspired Prophets, and begin first with *Samuel*, train'd up from his Child-hood in the Temple of God, where he revealed all his secrets. And in his time we shall find this Ordinance to continue in force, *1 Sam. 14. 32, 33, 34.*

14. *Obſtr.*

14. *Obser.* That many knowing people, not minding their dutiful respect to all the Commands of God, do rashly and unadvisedly run themselves into the dangerous evil of this sin.

15. *Obser.* That the knowldg of this sin of eating Blood, is so great a mistery to most peopl, that they iustifie themselves in it, as if it were no sin at all.— *Ye have transgressed, or as the Heb. hath it, Ye have deale treacherously.* — *Saul's* words found as if they were an answer to the peoples disowning it to be a sin.

From the Prophet *Samuel*, we will go to the Prophet *Ezekiel*, and hear what he saith, in Vindication of this Law, against the breakers of it, *Chap. 37.25.*

16. *Obser.* That the sin of eating Blood (as light as men make of it) stands upon Record, and is put upon the File, in the black List of other dangerous sins, as Murder, Enchantments, Idolatry, Adultery, Fornication, &c.

17. *Obser.* That the eating of Blood, was once an Abomination in the sight of God, and I much question, whither that which once was an Abomination to God, can ever be delightful to him.

From the Prophets (who were all of one mind) we will descend to the last Administration of the mind and will of God, revealed to the Sons of Men, by the Apostles and Primitive Church of the Gos-pel,— *All 15.* — In this Record of Sacred Writ, 6. things are considerable.—

1. That there was a general Assembly (or as *Euseb.* calls it, a general Council) met together at

*Jerusalem*

*Jerusalem*, and the third that we read of after Christ's Ascension.

2. Who the persons were that met in this Assembly, viz. the Apostles, Elders, and Church of Christ.

3. The end of their Assembling together, and that was, to end the strife and controversie that was betwixt the beleiving Jews and Gentiles, how far Believers are bound since the coming of Christ to Moses Law.

4. Who was the cheif Counsellor in this Assembly, and that was the Holy Ghost, it seemed good to the Holy Ghost, and to us.—

5. What their conclusion and result of the manner was, the Decree it self shews.

6. The Messengers that published this Decree, were *Paul*, and *Barnabas*, *Judas*, and *Silas*, two of them Apostles, and the other two chief Elders of the Church.—

Whence we may observe.

18. *Obser.* That the Antient Ordinance against eating Blood (delivered first to the Patriarchs, by God the Father, afterwards to the Prophets, by God the Son, and lastly to the Apostles, by God the Holy Ghost, yielded unto by the Patriarchs, consented unto by the Prophets, and by a joyn Agreement of the Apostolical Church, Confirmed and Ratified by a Sacred Decree, is to continue a standing Rule for Christian obedience. And therefore it follows,

19. *Obser.* That it is not a thing indifferent (as some term it) but a thing necessary, to compleat the Practical Righteousness of a Christians life, to abstain from eating Blood. And if so, then

20. *Obser.* They that eat Blood, especially of those that profess the Christian Religion, eat it out of wilful Ignorance, in defiance of a clear and manifest truth of Gods revealed Will and Testament, both Old and New; and out of a Cross-grainnes of spirit, refuse to walk by the same Rule, and tread in the same Footsteps which the Servants of God and Christ have antiently walked in.

These things rightly weighed and considered, produce these *Queries*, which I propound to the Consideration of all Non-Conformists, to this Antient Ordinance.

1. *Query.* Whether that Law which was Enacted by so powerful a Majesty, as of Father, Son, and Holy Ghost, and with all dutiful respect and reverence received and practised by the Patriarchs before the Law, by the Prophets under the Law, and by the Apostles since the Law, may be lightly regarded and set at nought by us now?

2. *Query.* Whether there be any more wayes leading to Eternal Happiness besides one? whether the Saints of old did not walk in it? and whether we are not advised and commanded to follow their Steps, and walk in their Wayes? as in *Cast. 1. 7. Jer. 6. 16.*

3. *Query.* Whether it is likely then, that we shall sit down hereafter with the Patriarchs, Prophets, and Apostles, in the Kingdom of Heaven, except we walk

walk in the same way that they did when they were on earth ; the same work, the same wages ?

4. *Query.* Whether it be not a shame for Christians to say, that the Scriptures are the ground of their Faith, and the Rules of their Lives, yea, and acknowledg them to be the Word of God, and deny to conform to it, Quareling, Wrangling, and Arguing against the Commands thereof. But let all such know; that God himself will one day avenge the quarrel of his Covenant.

5. *Query.* Whether it be not inconsistent with true Christian-wisdom, for any one that makes a profession of Christianity, to murmur and dispute against that which he is commanded to do ? *Phil. 2. 13.*

6. *Query.* Whether Apostolical Decrees are to be kept by the Churches of Christ now, or not ?

7. *Query.* Whether that which was established by them, was ever made void by God ?

8. *Query.* Whether that which agreed upon by them on Earth, was not confirmed in Heaven ?

9. *Query.* Whether that which God calls necessary, may be accounted indifferent by men ?

10. *Query.* Whether that which seemed good by the Holy Ghost to be enacted, may at the free will and liberty of man be chang'd, or made Null ?

11. *Query.* Whether those things which the Primitive Churches of the Gentiles were confirmed in, are of no value in the Churches of Christ in our days ? *Acts 16. 4, 5.*

12. *Query,*

12. *Query.* Whether we do not dissemble with our Lips, and flatter God in our hearts, when we say we believe one Catholick and Apostolick Church, and deny to conform to what they decreed, as they did of old, *Psal. 78. 36, 37. Isa. 29. 13.*

Those things that follow next, are my Reasons grounded upon what went before, why I neither do, nor dare eat Blood.

1. Because it is an Article of the general confession of Faith, established in the Church by the Laws of this Land, to believe one Catholick and Apostolick Church, and therefore I dare not confess with my mouth in the Church, that which I deny with my practice at home; for when I confess with my mouth one Catholick and Apostolick Church, I do at the same time in my heart believe that what they taught and practised, was the mind and will of God for obedience to future Ages, if not, we may go look us a new Religion.

2. But I believe the Decree was not fram'd of things indifferent, but of things necessary, and therefore not one jot or tittle of it to be abated; the Apostles did not deliver the Decrees of God, as deceitful Chapmen do their Wares, to abate the one half of what they ask for what they sell.

3. I believe it is a shame for any one to say, he doth believe one Catholick and Apostolick Church, and oppose and deny the Decrees by them enacted.

4. I believe this Decree of the Apostles and Church, was one of those many things which Christ told them on a certain time, they could not hear now, but

but that the Spirit of Truth, should afterward lead them into it, *John 16. 12, 13.*

5. I believe that the Apostles shall sit in Judgment with Christ, to Judge the Nations according to those things which they in his Name delivered to them, and therefore I dare not condemn what they now commanded, least I my self be condemned hereafter.

6. I believe that the Decrees of the Apostolick Church were Pure, Holy, Just, and Righteous, and therefore Lasting, Durable, and Permanent, so that I have nothing against them.

7. I believe that the Decree was part of the last Will and Testament of Jesus Christ, of which he made his Apostles overseers, that they might communicate it to the Sons and Daughters of men, and withal he gave his Spirit to them, that they might interpret his meaning therein; for ending all strife and controversie that might haply arise amongst those that should afterward sue for Legacies by him given, *Gal. 3. 15. Heb. 9. 16, 17.*

8. I believe that the Decree at *Jerusalem*, was part of the Superstructure of that Church, which was built upon so firm a Foundation, that the gates of Hell shall not prevail against.

9. I believe that if the Apostles and Church, had adjudged any part of that Decree which they subscribed at *Jerusalem* to be indifferent; they that carried it would not have prosecuted it amongst the Churches of the *Gentiles* with such vigor, and so much earnestness as they did, *Act 16. 4, 5, 6. 1 Tim. 2. 2. Gal. 2. 8. 1 Tim. 4. 1, 2, 3. 2. 3 Tim. 3. 10, 14. 1 2 Tim. 1. 10, 11. Act 20. 26, 27.* 10. 1

11. I believe that as the Statutes and Ordinances of the Law of Moses, were to continue as long as the Law was to continue; so certainly the Ordinances and Decrees of the Gospel, are to continue so long as the Gospel is to continue, Rev. 3. 25. i.

12. I believe that I am bound in Conscience, as I acknowledg my self a Member of the Apostolical Church, to vindicate the Decrees thereof.

13. I dare not do any such despite to the Spirit of Grace, as to endeavour without warrant, to revoke what was Enacted by his Council.

14. I dare not refuse to joyn with the Church on Earth, in the Observation of such Decrees as were imposed on them by the Holy Ghost, least I should be separated from them in the day of Judgment, by him who sent the Holy Ghost unto them.

15. I dare not lay any such blame upon the Apostolical Church, as to say that they did decree any thing which was not found and durable.

16. I dare not endeavour the change and alteration of what God hath established in and by his Church, least I should exchange Heaven for Hell, or Life for Death.

17. I dare not endeavour to Deface, or Demolish, any of the Superstructures of that Church, which was built upon the Foundation of the Prophets and Apostles, Jesus Christ himself being the chief Corner-stone, for fear of ruining my own soul.

18. I believe I am bound to observe all things which

which Christ commanded his Apostles, to go and teach all Nations, as a part of his easie Yoke and light burden, of which this Decree is an Appertenance, and therefore I willingly put my shoulder to it, and dare not cast it away from me, for fear of being a cast-away my self.

19. I dare not break a Moral Precept of *Moses* Law, and teach men so, for fear of being least in the Kingdom of Heaven; much less dare I violate a Gospel Decree, and teach men so, for fear of utter darkness in the Territories.

20. I dare not endeavour to rob the Church of God of so sacred a Decree as that is, which was pour'd out upon the Pillars thereof, by Inspiration of his holy Spirit, least I should be guilty of abominable Sacrilege.

21. I dare not eat Blood, least I should prefer my Belly before a righteous command of God, and so be reckoned amongst those of whom the Apostle saith, *their God was their Belly*, Phil. 3. 19.

22. I dare not gainsay the Decrees of the Church, least I should be found of God in the gain-saying of Care.

23. I dare not kick, nor spurn at any of the righteous Decrees of God, least I should stumble and fall, and break the neck of my soul.

24. I am afraid of over-looking, or looking a squint upon any of the righteous Judgments of God, least he hide the light of his Countenance for ever from my soul.

25. I dare not turn aside my feet from following the ancient footsteps of the Flock, least they should carry me to Perdition.

26. I dare not endeavour to remove the antique Bounds, and Landmarks of the Church, least I should lose a share of an Inheritance with them hereafter.

27. I dare not so much as open my mouth to speak against any thing that was decreed by the Church, least I should be deprived of the happiness, to sing praises with them hereafter.

28. I am afraid of adding to, or taking away any thing from the Decrees of the Church of Christ, least he take my part out of the Book of Life, and add to my soul eternal plagues.

29. I dare not wrangle against, nor fall out with the Decrees of the Apostolical Church, least I should fall into the hands of the living God.

30. I dare not deny the Authority of the Holy Ghost, nor resist his Power, nor slight his Counsel, least I should in some degree sin against him.

31. I dare not find the least fault with any thing that was acted, and done by advice of the Holy Ghost, least all my own faults should be charged upon me, in the Day of Account.

32. I dare not offer violence unto, nor tear in sunder any Decree of the Apostolick Church, least God should tear my soul in sunder for it.

33. I dare not own a partial keeping of Gods decrees,

crees, which I must needs be guilty of, if I abstain from fornication, and yet eat blood, seeing they are bound up in one Decree, because God threatens to curse the blessing both of Priest and People that are partial in his Laws. *Mal. 2.*

34. I believe that whatsoever is directly opposite and contrary to the doctrin of the Prophets and Apostles, is Heretic, I dare not therefore oppose that Decree, least God reject me for an Heretick.

35. I am sure that the Apostolical Decree, was confirmed afterwards by Christ himself at his glorious appearance to *John* in the Isle of *Patmos*, in opposition to the Doctrin of *Balaam* and *Jezebel*, wherewith two of the Churches in *Asia*. (vid.) *Pergamos* and *Tyatira* were poysoned; I must therefore still own that Decree, or else joyn with the other in their abominable Doctrin. *Rev. 2. 14, 20.*

36. I dare not endeavor to pluck up those Laws, which God formerly planted in his Church from the beginning, — the Church is the Lords Vineyard or Garden, his righteous Laws are Trees and Plants of his own setting, and woe unto him that shall go about to pluck up what he hath planted.

37. I believe that the Decrees of God in his Church are unchangeable, unchangeable, unchangeable, ten thousand thousand times more unchangeable then the Laws of the *Meads* and *Persians* which altered not, and therefore I dare not but in heart conform to them my self, and by advice and counsell perswade others to do the like.

38. Being therefore throughly convinced in my  
C 3 conscience

conscience of the righteousness and permanency of the Decrees of God, whereof this at *Jerusalem* was undoubtedly one, I will neither hold my peace for fear, nor dissemble for gain, but both by word and deed shew my submission to his divine will declared in that Decree, lest God should reprove me for a dumb dog, or an idle Shepheard.

39. It is the work of Satan to separate & divide those Laws and Ordinances which God hath united, I dare not therefore endeavour to put a sunder what God hath joyned, nor divide what he hath united, least I should imitate the Devil in his work. *Jo. 8. 44.*

40. They that say the Decree of the Apostles was to continue but for a time, do justifie the Quakers in affirming the ordinances they practice to continue no longer then they lived, and they that divide them, justifie the Papists; for they do the same, take out the second commandement of the Moral, and making two of the tenth — with neither of whom will I ever joyn —

41. I believe that that Decree of the Apostles was a Law that came forth of *Zion*, and the word of the Lord that went forth from *Jerusalem*, I dare not therefore strike against the edge of it, least it should cut my soul in sunder.

42. I dare not offer any violence to the Spouse of Christ (the Apostolical Church) whom I acknowledge to be my Mother, either by robing her of any of her Laws wherewith she was endowed, or despising the words of her mouth, lest the black Ravens of the infernal valley should pluck out my eyts. *Pro. 30. 17.*

43. I dare not lay hold upon any thing, and take it to my own use which God hath forbidden, least I still shew my self a son of the old *Adam*, and justify him against God in his original transgression.

44. I dare not enter the Lists of contention with the Apostolical Church, nor dispute against any thing that they have done.

45. And therefore that which seemed good to the Holy Ghost to be by them enacted, shall never be thought ill by me to be conformed unto, and that which by Gods sacred Spirit under the last administration of truth, was written and indited, shall never whilst I live by my consent be rejected or slighted.

46. That which (for believers obedience unto Christ) was once the Churches resolution, shall never by my consent, meerly upon the opinions of men suffer a dissolution. *Isa. 3. ult.*

47. I cannot with a good conscience, observe Rules and Orders imposed upon me by men in these dayes of corruption, and cast off that yoke that was imposed upon the Churches by Christ and his Apostles in the times of primitive purity.

48. I cannot believe that that Decree was issued forth upon such slender grounds, as to be observ'd or not to be observ'd, *ad liberam voluntatem hominis.*

49. But Contrarily, those things which were given and delivered by Christ and his Apostles to the Primitive Church, were given and delivered to them to be observed by the Churches that were to succeed them, *to the end of the world.* *Mat. 28. 20.*

50. It seems to me to be an undervaluing of the wisdom of the Holy Ghost, and the judgment and consent of the Apostles and Elders, to endeavor at any hand to destroy that Decree. *1J4. 40. 13.*

51. I believe that this Decree, which did once unite the true believing Jews and Gentils, and ended all strife and controversie betwixt the Churches of both Nations, ought to be had in reverence and esteem by the Churches of Christ now, and will be of great use when the great conversion of the Jews shall be wrought, for the uniting both Jews and Gentils in the unity of one Faith.

52. The Decrees and Statutes of the Church were formerly more worshyn than Silver or Gold, and seeing they are still the same, are they now to be cast forth as dirc, and to be rejected and trampled under foot ? let others do what they will, my Soul shall still have an high esteem of them, and I will, and my family shall observe and keep them. *Gen. 18. Jos. 24.*

53. It is the will of Christ that we abstain from eating blood, and therefore I dare not resist his will by eating it. *y*

54. If we dissent and differ from the Decrees of the Apostolical Church, and from the practice of the Primitive Christians we cannot truly conclude our selves to be sound members of that Church, there must needs be some scab or itch, or some other disease upon us, I would willingly be a sound member of Christ's Body, and therefore for fear of being a rotten one, and so cut off from his body, I dare not be disobedient to this Decree. *Eze. 34. Alls 3. 22, 23.*

55. I am sure and confident, that when men have wearied themselves in arguing and contending against the antient decrees of God, yet at the last the council of the Lord that shall stand, and his Decrees and Ordinances shall break in pieces all the judgments and opinions of men contrary to them, and they shall stand for ever.

56. I dare not deny any thing that came forth from God, and was received by his Church, least I should deny the witness of truth, and so bear false witness against God and his word, for the Scriptures are called the witness of truth. *Deut 31. 16. to 26. Joh. 5. 39. Rev. 19. 11. 12. 13.*

57. To eat blood is to justify the Heathen in their old dead practice against an ancient Law of the living God, and to mingle the invention of the Heathen amongst his sacred institutions, and therefore I dare not eat it — *Wisdom 13. 5.*

58. I believe that the decree at *Jerusalem* was a branch of Gospel truth, and therefore I dare not disobey it, least when Jesus Christ shall come from Heaven with his mighty Angels in flaming fire, to take vengeance upon all those that obey not the Gospel, he should take vengeance upon me for not obeying it.

59. I believe, that if it were at any time lawfull to eat blood, God hath some where or other by his word allowed and given it to be food, and the servants of God of old (without reproof) have at some time or other used it, neither of which can ever be prov'd, and until it be, the decree is in force, and so it shall continue in my soul.

So. Except we will own a universal toleration, and acknowledge no Gospel-bounds, we cannot deny the stability of the decree, for this decree of the Apostles and Elders at *Jerusalem*, was a declaration of the extent of Christian liberty, shewing how far Christ had set us free from the ceremonial law of *Moses*, and I hope no Christian upon serious consideration, will say, that he is to use any other liberty then that wherewith Christ hath made him free — and therefore in fine, I acknowledge my self bound to keep all the commands of God that are written in the old and new Testament, save what I am made free from, by an express warrant from Christ and his Church: for it is no character of a good christian to take hold of some specious Scriptures to overthrow general commands.

Yet if any one under the heavens can make it appear by the expresse word of God in any one sentence either before the Law, under the Law, or since the Law, that blood was at any time ordained of God for food to mankind, I will eat it, and acknowledge that I have err'd in all that I have spoken before, and done ill in my former refusing it, but if not, then I do in plain terms declare to all the world, that ten thousand of the strongest arguments of men are nothing to me in comparison of the least commands of God, or of the least jot or tittle of his most sacred and revealed law. To sin is natural and pardonable, but to sin and teach so, is devillish and unpardonable, and therefore the general practice of men, the common customes of nations, the self-pleadings of no Faction, the ignorant wrestlings of some specious scriptures, nor the subtle evasions, glosses or mistakes of any persons under heaven, be they never so great, learned and religious, shall ever move my heart to argue, speak, or plead against any known law or ordinance of God and Christ.

If any are yet so curious as to ask why God should forbid man to eat blood, I will give them a twofold answer, from my own reason.

1. That the sons of men may know that the living God hath reserv'd a priviledge of right in every living creature, that so man, who is dayly exercised in killing the creature for food, may remember the giver, and what it is that he hath reserv'd out of it.
2. Because that man should not eat that which the Devils delight to feed on, which is the blood of their covenant servants, I mean witches, many whereof in their examinations, have confessed that their familiar spirit sucks them every night, not at their breasts, but at some teat of some supernatural flesh — — — *Manna* is the food of Angels, and blood the food of Devils, God did once in mercy give man the dayly food of the pure Angels to eat, but ever charg'd him upon pain of excommunication and cutting off, not to eat blood, because it is the nightly food of unclean spirits, to teach man whilst he is upon earth, to renounce every work of the Devil, and abandon all the works of darkness, utterly detying him in all his actions, to live the life of Angels in the Kingdome of Heaven.

The Devil in Scripture is called *Baelzebub*, which signifieth the God of the flies, and very well they may be subjects to such a Lord, for many of them feed on blood, pursuing several beasts from place to place to suck their blood ; these two last arguments, were not the eating of blood so often forbidden in Scripture, are sufficient to convince me of the unlawfulness of eating it, of it self, or mixing it with any other food.

I come in the next place to answer the Objections that

that are usually brought against this ancient Law of God, and to clear the mind of God in those Scriptures which are commonly alledged for the lawfulness of casting of blood—

*Obser.* 1. There are but few of this judgment, I never knew any of your mind.

*Answer*, I know it, and the more is the pity, that there are so few, especially of those that profess Christianity, that they have so little respect to a known and an unrepeated law of God and Christ, we ought to have respect not to some but to all the righteous judgments of his mouth, which indeed very few of the lions of men have, being subject to partiality, to own a part, and refuse the rest of Gods commandements, as if they could make their peace with God upon their own terms, that is by keeping what commands of God they please, and rejecting what they list, as if they intended to part stakes with God in his laws, as if they would say to God this law we are willing thou shalt have observ'd and kept, and this law we will reserve to our selves to have liberty to break, setting up the *Daggs* of their own wills, to outface the Ark of Gods Testimony containing his absolute commandes, answering God as the people did *Jeremiah*, when he spake thus to them, *In the name of the Lord, they have not feared, nor walked in my law, nor in my statutes which I set before you, and before you, and before your fathers.* Unto which they answered, *As for the word which thou hast spoken to us in the name of the Lord; we will not hearken unto thee, but we will certainly do whatsoever thing goeth forth out of our own mouth, we and our Fathers, our Kings and our Princes in the Cities of Judah, and in the streets of Jerusalem.* —— But this Ojection bewrayes its weakness many wayes.

1. Either from gross or wilful ignorance of, or a careless heed to the word of the Lord, which saith, *Thou shalt not follow the multitude to do evil*, Exod. 23. 2. If Truth were to be carried by the Vote and number of men, Truth must needs give place to Error, and the living God to dead Idols. Christ calls his Church on earth a little Flock, by reason of the paucity of their number to the rest of the Sons of Men; and that there are but few that find the straight Way and narrow Gate, which leadeth unto Life.

The number of those that make any profession at all of the Name of God in the world, is very little in comparison of the Heathen, that never call upon his Name, and amongst those that do make a profession of his Name; the number of those that walk uprightly, with a true respect to all Gods Commandments, is very few in comparison of cold, dead-headed, loose, lukewarm, formal, carnal, partial, neutral, and hypocritical professors.

At the time when God destroyed the old World, there were but eight persons found righteous, a small number indeed to the whole World. Amongst all the *Caldeans*, and the Nations round about, but *Abrahams Family*, of all the people that went out of *Egypt*, but two entered into the land of *Canaan*. Whereby it is evident, that in all Ages, the greatest number of men have either been open Enemies to God and his Laws, or false and partial under their profession of them. So that this Objection, that there are but few of this judgment, is altogether Invalid, and of no force against this Ancient law of God, and Decree of his Church.

Object. 2. *This was only a Law to the Jews, this was*

was onely forbidden in Moses Law, which since Christ  
came is abolished, and therefore of no force to us now.

*Answe.* This Objection is unsound wind and limb,  
and so false, that there is scarcely a true word in it.

For first, It was delivered to Noah and his Seed,  
many hundred years before, the name of a Jew was  
known in the world, and before either the division of  
Tongues at Babel, or the distinction of the people by  
the names of Jews, or Gentiles, when all the World  
was yet in the Loynes of Noah and his Family.

2. After that God had rejected the Jewish Nation  
from being his peculiar people, and had gathered him a  
people from among the Gentiles, he renewed this Anti-  
ent Law (which he gave to Noah at the Replenishing of  
the world) unto them, upon whom the end of the world  
were come, as the express words of the Decree do evi-  
dently shew, beginning thus; the Apostles, and Elders,  
and Brethren, send greeting unto the Brethren which  
are of the Gentiles in Antioch, Syria, and Syria, *Acts*  
15. 23. Confirm'd at another time by Peter's words,  
*Acts* 10. 25. As touching the Gentiles which believe,  
we have written and concluded, that they observe no  
such thing, save onely that they keep themselves from  
things offered to Idols, and from Blood, & from Stran-  
gled, and from Fornication, these Testimonies prove it  
to be a Law to the Gentiles; and therefore the first part  
of the Objection (that it was onely a Law to the Jews)  
is untrue, and consequently, the second clause (that it  
was onely forbidden in Moses his Law) is as false, for  
it was forbidden as well before, and since the Law, as  
under the Law. But grant it had not been no where  
else forbidden but in Moses Law: Is it therefore to be  
rejected? If all things are to be rejected that are writ-

ten in *Moses* Law, we must tear the Gospel in pieces; and joyn with the *Quaker*, to lay a new Foundation of Christian Religion, which must needs be a sandy one if we should, and which will not support its Buildings in the day of Gods wrath, for another Foundation can no man lay, then that which is already laid. The Gospel doth not obliterate, but enlarge, not confound, but confirm, nor vilifie, but verifie the Law and the Prophets, in *Mat. 5. 17.* Think not saith Christ, that I am come to destroy the Law or the Prophets, I am not come to destroy, but to fulfil; for verily I say unto you, till Heaven and Earth pass, one jot of one tittle, shall in no wise pass from the Law, till all be fulfilled. If Christ had Abrogated the Law and the Prophets, he would not have said in the Parable, they have *Moses* and the Prophets, let them hear them; for if they will not hear *Moses* and the Prophets, neither will they believe, though one arise from the *dead*. And this the Holy Ghost further witnesseth, *Ephes. 2. 19, 20.* Now therefore ye are no more Strangers, and Forraigners, but fellow Citizens with the Saints, and of the household of God, and are built upon the foundation of the Apostles, and Prophets, Jesus Christ himself being the cheif Corner-Stone.

All which Testimonies, do strengthen me in my faith against Antimonianism, and embolden me to deliver for Truth, these Assertion following.

The Law and the Gospel, are Two Divine Sisters, Justice and Mercy, Righteousnes and Truth, and both Spiritual, intimately acquainted each with other, the one so condescending to the other, that they never cross each other; so mutually agreeing to glorifie God, and sanctifie his Name, that they strive to excel

each other. Knit they are so together with a Gordian knot of Holiness, that all the wiles of Men and Devils can't untie it : So near they are related, that all Water in the Ocean cannot wash away their Affinity. They do continually help each other in the way of saving Mankind : So united are they in the work of Salvation, that the one cannot work without the other. Justice cannot save without Mercy, Mercy cannot save till Justice have driven the soul to her Seat. Justice can wound, but not heal ; Mercy cannot heal, till Justice have wounded. Justice can throw down the Soul, but not lift it up, Mercy cannot lift it up, till Justice hath thrown it down ; so necessary is their Union and Being in force, that a soul knows not well how to make use of the one, and renounce the other, the one cannot be truly acknowledged, and the other justly disowned, till a man be condemned, there is no need of Mercy, and Mercy can shew it self to none but the guilty. The Law and the Gospel are in such a league of friendship, that the one cannot speak (nor hear spoken) the least evil of the other ; they Applaud justly, and Vindicate each other ; their Sisterly League so firmly holds, that they are always assistants to each other ; their love is so entire, that the one cannot live if the other die, they do most sweetly condescend to each other ; Mercy denies not Justice her place, and Justice gives the right hand of Fellowship to Mercy, they dwell both in one Habitation, they sprang both from one Fountain, they have both one Patron, they guide and govern one Church, they magnifie and exalt one God ; they are tacked together with golden tacks of Divine Truth, like the Curtains of the Tabernacles, for the beautifying of Gods House ; they are like Twins conceived and born in the Womb of the Soul of every true Convert. So unanimously do they agree and accord in all things

per-

pertaining to mans salvation, and those which spurn at the Law, the Gospel will not embrace, and those which disown the Gospel, the Law will surely condemn.—

The Sun of the Gospel was for a time hid under the dark Cloud of the Law, and now the brightness of the Gospel hath broken thorow the Clouds of the Law, and expel'd its darkness. The Law afforded room in it for the Gospel to dwell, nor hath the Gospel banished the Law from its Tabernacles. Amongst the four things of the Law, were the sweet things of the Gospel mingled, and amongst the delicious sweetness of the Gospel, are the tart things of the Law scattered. There are many known and standing Laws amongst Christians, taken out of *Moses* his Institutions; which I am confident none that are true Christians will deny the justness of, or say, that they ought not to be kept, because they are written in *Moses* Law.

Things antiently recorded, are not to be rejected, but embraced, since God hath promised to revive them, and commanded us to enquire for them, *Isa. 25. 1.* *Jer. 6. 16.* *Amos 9. 11.* Which things being rightly considered, and laid in the ballance of the Sanctuary, a sinful Custome will bear no weight against this antient Law of God, and therefore being found light and empty of substance, is to be reckoned as Invalid, and of no force.

Another Objection put into the Balance against the Righteousness and Perpetuity, of this Sacred Decree of God, is this which follows,—

Object. 3. The great and learned men of the Kingdom

dom, say, of the world, are for eating of Blood.

*Answe.* I honour the Majesty and Learning of men in it, and their places, till they enter the lists to encounter God, and put the wisdom of their own hearts into the Balance, against the counsels of his Spirit, and their own wilful customes, against his Sacred Laws ; and there (whether they will give me leave or no). I must leave them, or else I know God will forsake me. For I had (with Luther, *Mala rueret cum Christo quam regare cum Cæsare*) rather suffer punishment with the Law of God in my heart, then to live in all outward pleasures in my own imaginations ; the greatness of men is nothing to the Majesty of God, nor their wisdoms any thing to his Councils, nor their customes any thing to his Laws ; for what wisdom can be in those which reject his Word, but such as is Foolish, Earthly, Sensual and Devilish, and therefore to be rejected. The truest Wisdom and greatest Learning in the world, is to learn Gods Laws, and keep and observe them.

For behold, thus saith the Lord, I have taught you Statutes, and Judgments, keep therefore and do them, for this is your Wisdom, and your Understanding in the sight of the Nations, which shall hear all these Statutes, and say ; surely this great Nation, is a wise and understanding people, *Deut. 4. 5, 6.* Behold likewise, thus saith the Son of God, I thank thee, O Father, Lord of Heaven and Earth, that thou hast hid these things from the Wise and Prudent, and hast revealed them to Babes. Thus likewise saith the Holy Ghost, I will destroy the Wisdom of the Wise, and will bring to nought the understanding of the Prudent, for the foolishness of God is wiser then men, and the weakness of God is stronger then men : Ye see your calling

calling Bechthet, How that not many wise men after the Flesh, not many Mighty, not many Noble, are called; but God hath chosen the foolish things of this World, to confound the Wise, and the weak things of the World, to confound the things that are Mighty: Unto which I may add the words of the Prophets, *Isa. 2. 13.* Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of. *Jer. 9. 23.* Let not the wise man then, glory in his wisdom, neither let the mighty man, glory in his might, nor the rich man in his riches; but let him that glorieth, glory in this, that he understandeth, and knoweth me. And for a further stop to this Objection, the words of the Apostle are very useful.

Let no man deceive himself, if any among you seemeth to be wise in this world, let him become a fool, that he may be wise; for the Wisdom of this world is Foolishness with God: for it is written, He taketh the wise in their own Craftiness: and again, The Lord knoweth the thoughts of the wise, that they are but vain. Therefore let no man glory in much, — and if not, then this third Objection is altogether invalid.

Object. 4. We have always been accustomed to it, and it hath been always used in the Nation, we never knew it otherwise, nor ever understood any thing to the contrary.

*Answe.* All this I confess may be true, as it is related, but not therefore true, because used and practised; for as we are commanded not to follow a Multitude to do evil, so we are not to follow the Customs of our Fathers, when they are contrary to the Law of God, as this custome in the Nation of eating Blood is. *Custome I confess is a second Nature, and*

therefore prevalent with the Sons of Men, to engage them to withstand Gods Law. Evil Customes amonst men, seem to have gotten a *Superstition* to all Gods antient proceedings in his Law: Before God brought the Children of *Israel* into the Land of *Canaan*, he straitly charged them to beware of the sinful Customes of the people, of the Land, in these words. *Therefore shall ye keep mine Ordinance, that ye commit not any of these abominable Customes, which were committed before you, and that ye defile not your selues therein: I am the Lord your God, Lev. 18. 30.* Whereof eating of Blood was one, and yet they did not hearken, but rebelled; for the Psalmist complains thus of them, — *they mingled themselves amongst the Heathen, and learned their works.* This was one of the evils which the Prophet *Jeremiah* lamented in his dayes, saying, *Can the *Athiopias* change his skin, or the *Leopard* his spots?* Then may ye also do good that are accustomed to do evil, *Jer. 13. 23.* For notwithstanding he had told them, that this was the Word of the Lord, that they should not learn the way of the Heathen; and that the Customes of the people were vain, yet had Custom so stupified them, that they returned him this stubborn answer. *As for the word which thou hast spoken to us in the Name of the Lord, we will not hearken unto thee; but we will certainly do whatsoever thing goeth forth out of our own mouths: to burn Incense to the *Queen of Heaven*, and to pour out Drink-offerings unto her, as we have done (note that word, as we have done) thou shalt never break us of our Custome, let the Word of the Lord be what it will, we will keep our Customes (as we have done) we, and our Fathers, our Kings and our Princes, in the Cities of *Juda*, and in the Streets of *Jerusalem*.* — *Whereby it is too manifest, how hard a thing it is to perswade a people to forsake a*

sinful Custome, to comply with God to walk in his Laws. Nevertheless, this is clear by the Word of the Lord, that the Law of God is more Ancient, then any sinful Custome of Man. And therefore to shut up my Answer to this Objection, I can truly say to such as plead Custome for eating of Blood, (as Christ answered the Pharisees, who asked him if it were lawful for a man to put away his wife for every cause ; Moses because of the hardness of your hearts, suffered you to put away your Wives ; but from the beginning it was not so) that God in the continual exercise of his patience and forbearance, hath suffered the Sons of men to transgres this ancient Law of his, but from the beginning it was not so. For when he first gave man liberty to eat of Flesh, he straightly charged him not to eat the Blood ; and therefore to eat it, is but a sinful Custome in opposition to a righteous Law, and so of no validity, to confirm any one in the practice of it.

Object. 5. *What harm can there be in eating the Blood, more then in eating the Flesh.*

*Ans<sup>w</sup>.* Why truly much in several respects, both to Soul and Body,

1. It increaseth sin in the Soul, and adds to the number of its transgressions, for sin is the transgression of the Law of God.

2. It lifts up the heart to stand in the way of an Heathenish Custome, in derogation of a Divine Statute ; but of this enough, before in the 30 Observations upon the Text of Scripture.

And as for the Body, without doubt it cannot be wholesome, for the faint Diseases, and killing Distempers

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And as for the Body, without doubt it cannot be wholesome, for the faint Diseases, and killing Distempers

pers in Beasts, lieth most commonly in the Corruption and Infection of the Blood, and yet the Sons and Daughters of Men are greedy after it. Unwholesome food infects the Body, as unwholesome Doctrine infects the Soul ; the Laws of God are sound and wholesome for both, and God would have us be careful of both.--- Whoredom destroys the Body as well as the Soul ; when as Chastity preserves both in health ; Murder destroys both Soul and Body, and so doth Theft, and so the breach of this Law, is neither holy nor wholesome for Soul and Body, and therefore without doubt hurtful to both ; since by eating the life of the Creature, we mediately eat our own deaths ; thus much to the Objections. I come now to clear the mind of God in those Scriptures, which are commonly alledged for the lawfulness of eating of Blood.

The first from Christ's words, *Mat. 15. 17.* Not that which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man. And therefore say some, when we eat Blood, it goeth into the body, and forth into the draught, and therefore it can be no offence to eat it : After the same manner I might presume with my Teeth, contrary to the Law of God, to tear the flesh from an Infants arm, and eat it, and answer any one that shall reprehend me for it, saying, why that which goeth into the mouth, defiles not a man : Or I might presume to steal a Lamb out of my Neighbours Flock, and kill, and eat it, and say it did not defile me, because it entered into my mouth, and passed through into the draught ; but the Law of God tells me, that although the eating of the flesh did not defile me, yet the breach of the Command was sinful, and that did defile me. The flesh of any Beast is lawful to be eaten, if it be lawfully mine own ; but if I either steal it, or know it

it to be stolen, either offer it up to an Idol, or know it to be offered up to an Idol, it is sin for me to eat it, because it is against the Law of God. So I confess, that the eating of Blood, (if it were not directly contrary to the Law of God) could defile no man; but the Law of God is first transgressed, and that makes it sinful, and sin defiles a man. The eating of Blood therefore cannot be included in these words of Christ; for neither did he Himself, nor his Disciples, nor yet the Pharisees, eat Blood, it being so often times forbidden in the Law: *which Christ came not to destroy, but fulfil.* And therefore to use these words of Christ to support our selves or others, in the wilful breach of any of Gods righteous laws, can be no less then a scandal to him, and raising up an ill report of him, which to do, how dangerous it is, my heart trembles to think of.

But that no Christians have any just cause to wrest Christs words to such a sense, or to make such an ill construction of them as some do; I shall desire them to consider the Coherents of the Text, and his intent in speaking them, and the ground upon which they were raised, and if they were not wilfully blind, I am perswaded they will be of another mind then hereafter, to bring these or any other of his sacred Words, to uphold themselves in the wilful breach of a righteous Law.

1. The rise of these words (or the occasion of them) was from a dispute betwixt the Scribes and the Pharisees, and Christ about his Disciples, eating Bread with unwasht hands. Then came to Jesus Scribes and Pharisees, which were at Jerusalem, sayang, Why do thy Disciples transgres the Traditions of the Elders, for they wash not their hands when they eat Bread?

Unto whom Christ answered, Why do you also transgres  
 the Commandments of God, by your Traditions? For  
 God commanded, saying, Honour thy Father and thy  
 Mother, and he that curseth Father or Mother, let  
 him die the death. But ye say, whosoever shall say  
 to his Father, or to his Mother, it is a gift by what-  
 soever thou mayest be profited by me, and honour not  
 his Father and his Mother, he shall be free; thus  
 have ye made the Law of God of none effect, by your  
 Traditions. By which, his answer, he is so far from  
 vindicating any one in the breach of the least of Gods  
 Ancient and Righteous laws, that he sharply reproves  
 them, for making but one of them void by their Tra-  
 ditions. And pray now, tell me, what great difference  
 is there betwixt the Scribes and Pharisees, who by  
 their Tradition made void the Law of God, concern-  
 ing a mans honouring his Father and Mother, and  
 those who by a Traditional Custome, endeavour to  
 make void this law of God, against eating Blood.  
 After Christ had thus far answered the Pharisees, he  
 spake to the Multitude, to the intent that they might  
 see the Invalidity of the Tradition of their Elders,  
 in not eating with unwashed hands, saying, not that  
 which goeth into the mouth, defiles a man, but that  
 which cometh out; amongst which, he reckons Theft  
 for one thing: Now what is Theft, but taking that  
 to our own use, which is none of ours, as every  
 one doth, which sebeth the Blood of any Beast to his  
 own use for food.— But further, That Christ by  
 these words, never meant the eating of any thing that  
 was unlawful, he fully explains his meaning, in ver.  
 20. even so to eat with unwash'd hands, defileth not a  
 man. These last words of Christ, being a full and  
 clear Explanation of the intent, and of the meaning of  
 his former words; there cannot be the least colour of  
 proof from hence, to maintain the lawfulness of eat-  
 ing Blood.

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The next Scripture commonly alledged, is in *Act 10. 12.* concerning the Vision which Peter saw, of all manner of Beasts and Fowls, unto whom a Voice spake, saying, *Rise Peter, kill and eat*; but Peter said, *not so Lord, for there hath never any thing that is common or unclean, entered into my mouth.* And the Voice said, *What God hath cleansed, that call not thou common.*

And what doth this Scripture make for eating blood, why truly just nothing; for there is not one word concerning it in all the Chapter; nor any such thing by the Holy Ghost intended; for neither did Peter eat, nor did God intend he should, but shew'd him a Vision, which represented all Nations, and this was the Construction he made of it, as by his own words to *Cornelius*, ver. 28. doth appear: *And he said unto them, ye know how that it is unlawful for a man that is a Jew, to keep company, or to come unto one of another Nation: but God hath shew'd me, that I should not call any man common, or unclean.* So that the alledging this Scripture for the lawfulness of eating Blood, argues abundance of weakness and ignorance in those that alledg it, or that they are very hard put to it for want of a proof, when they being such a Scripture as doth not once mention it, and therefore but a poor shift to excuse sin. When our first Parents had sin'd in eating the forbidden Fruit, to hide their shame, they sewed Fig-leaves together, and would have excused their sin, and laid it upon God, *The Woman that thou gavest*, said Adam, *she gave me, and I did eat.*— Even so now, The Sons of men having transgreſſed the Law of God, by eating that Blood which he hath absolutely forbiddens, do endeavour to pick up here and there a specious Scripture (which are so weak, that they can't hold together) to hide their sin; and quote them,

as if they would tell God, the Scriptures which he hath given them, do advise and counsel them to eat Blood, contrary to his command.

The next Scripture, is recorded in Rom. 14. 14. *I know, and am persuaded by the Lord Jesus Christ, that there is nothing unclean of it self, but to him that eateth any thing to be unclean, to him it is unclean.* Hence some argue, if nothing be unclean of it self, then Blood is not, Ergo, it's lawful to eat it. But I deny the Consequence, as false, for Blood cannot be one of the things which the Apostles meant, for his discourse throughout the whole Chapter, tends only to the satisfying, and quieting the Consciences of those that differed in their Judgments about eating of meats, for saith he, ver. 3. *One believes that he may eat all things; (that is to say, all lawful things) and another who is weak, eateth Herbs;* for if we take the word all things, in so large a sense as to except nothing, then mans flesh is not excepted; and so Parents might eat their Children, and one man eat another, and say it is lawful, for nothing is unclean of it self; the thoughts therof must needs be wicked, but the act abominable. The difference is about meats, lawful meats, meats which God had ordain-ed for Food, for if the Apostle did in the word, all things, include the eating of Blood, he makes himself a transgressor; for these are his own words, Gal. 2. 18. *If I build again the things which I have destroyed, I make my self a transgressor.* Now it was a part of the work of his Ministry, to destroy all the sinful and evil Customes of the Gentiles, whereof this of eating Blood was one; which if he should have builte them up again, having confirmed them in the contrary before, when he delivered them the Decrees of the Church, he must needs make himself a Transgressor

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by his own words : Which I am confident he never did, having pronounced a curse against himself : Angels, or any one else, that should preach any other Doctrine, than that which he had already Preacht to the *Galatians*, *Act. 16. 4.* Unto whom he delivered with his own hand, the Decree of the Apostles, against-eating Blood. So that this sense, that it is lawful to eat Blood, because the Apostle saith here, ~~nothing is unclean of it self~~ ; is an unjust wresting of his words, to vindicate an unlawful act, and so consequently a belying of the dead : for it can never be prov'd, that the Apostle *Paul* after his conversion, did ever eat any thing that was absolutely forbidden to satisfy the weakness of any one, although he did forbear using what he might lawfully have used. Now then, If Paul would abstain from eating flesh, which was lawful for him to eat; to comply with his weak brother ; how much more ought we to comply with the Almighty God, in abstaining from that which is unlawful by his Command. There can therefore from hence be no proof, nor ground, to maintain the lawfulness of eating Blood, there being not the least mention made of it throughout the whole Epistle, so that hitherto this Antient Law of God stands (*restituta in Curia*) firm and immovable. And therefore a blessing attends obedience to it, for it is written, *Blessed are they that do his commandments* ; *Rev. 13. 14.*

The next Scripture Testimony which is brought, were Paul's words in his first Epistle to *Timothy*, chap. 4. ver. 3, 4, 5. forbidding to Marry, and commanding to abstain from Meats, which God hath created to be received with thanksgiving, of them which believe and know the Truth ; for every Creature of God is good, and nothing ~~is~~ be refused, if it be received with thanksgiving, for it is sanctified by the Word of God and Prayer. Now

Now certainly, This Scripture affords Blood-eat-  
ers, as little encouragement, or less, than any of the  
other. For first, He speaks but of such Meats which  
God had created to be received with thanksgiving of  
them which believe and know the Truth, but no one  
in the world, can ever prove, that God created Blood  
to be food for man, and therefore it cannot be in-  
cluded in this Scripture. Secondly, He speaks onely  
of the Creature, that it is good, and not to be refused,  
but doth not mention the life of the Creature, which  
is the Blood, God himself having made a distinction  
betwixt the Creature, and the life of the Creature ;  
it is wisdom in a Believer to own it, and comply with  
him in it. I confess, every Creature of God is good,  
and of every Creature , any one may eat, but the  
life of the Creature, which is in the Blood, none may  
eat of. We enjoy nothing in the World nor possesse  
any thing, but we hold it of Gods free gift, in which  
likewise we are but Tenants at will, *Job 1. 21.* Those  
things which God hath freely given us, we may  
make use of to his praise and honour, but those  
things which he hath not given us, but forbidden us  
to meddle with, if we take and use them, we use them  
to our own shame, and his dishonour, in *1 Cor. 10*  
*31.* We are commanded, whether we eat or drink, or  
whatsoever else we do, to do all to the glory of God,  
but certainly, none can gloriifie God, by doing that  
which he hath forbidden, and herein this Scripture  
saith, every Creature of God is good, and not to be  
refused, if it be received with thanksgiving : And  
certainly, none can give thanks to any person, for  
taking that which they were forbidden, without ei-  
ther derision, or a corrupt Conscience, and God will  
not be mocked, for he is righteous in all his wayes,  
and holy in all his works.—

If any one that is a true Christian, shall seriously ponder these things, and be yet otherwise minded, I hope God in his own time, will convince him of it; and although there are many good Christians, who cannot presently receive it, yet I do not much admire at it, because Christ saith, *That no man having drank old wine, will presently drink new, for he saith, the old is better.* The fore-mentioned Scriptures, are the main Testimonies which are alleged, to prove the lawfulness of eating Blood; which an unbiassed soul, and one not wedded to his own will, nor glcw'd to a sinful custome, cannot but confess, prove no such thing.

From thing recorded in Sacred Scripture, vindicating this Sacred and Ancient law of Abstinence from Blood, I will descend to the Successors of the Apostles and Primitive Christian, in Faith and Discipline, and see what we can learn from them. *Tertullian* a famous Writer, and one of the first Writers from the Apostles, in his *Apology* made in the defence of the Christians; when they were vexed with wrongs, and falsely accused of Infidelity, taking their cause in hand, defendeth them against the Persecutors, and their slanderous Accusations, being falsely accused to be enemies to all Mankind: How could that be saith *Tertullian*, to *Scapul*, seeing the proper Office of the Christians, is by their profession, to pray for all men, to love their enemies, never requiring evil for evil, when as all other do love, but onely their friends, and schreely them; and as touching the horrible act of murdering Infants, how can that be true in the Christians (saith he) whose order is to abstain from all Blood, and Strangled, insomuch, that it is not lawful for them to touch the Blood of any Beast at their Table when they feed. Doctor *Elizmold*, that stout

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Champion, and faithful Defender of the Protestant Faith, in his Comentary on the New Testament, having written somewhat doubtfully of this matter ; yet in his Review of the said work, Page 95. saith, It cannot be denied, but that the practice of Abstinence from eating Blood, and things Strangled, had a long continuance in the Church, especially amongst the Greeks, as *Tertullian*, *Minutius*, *Necephorus*, *Clemens*, *Alexandrinus*, and others do testify. And amongst the Cannons Apostolical, this one is inserted, that no man should make Blood his Food. And in the Council of *Gangra*, *Anno Christi*, 324. *Cant. 11.* It was thus written, If any condemn him that eateth flesh, except it be Blood, or Strangled, let him be *Anathema*. And in the sixth Council of *Tralle*, 67. Cannon, it was thus decreed : The Holy Scripture having commanded us to abstain from Blood, and things Strangled, and from Fornication ; those therefore that for delicacy, by any Art, dress the Blood of any Creature for food, and so eat it, we vehemently rebuke ; if therefore any man shall from henceforth, eat the Blood of a Beast after any manner ; if he be a Clerk, let him be Deposèd, if a Laick Excommunicated.

From these ancient testimonies of the Fathers of the Church, it is evident that for above 300 years after Christ's Incarnation, this ancient Law of God did successively continue in the Church ;

For (1) *Tertullian*, is vindicating the Christians against that cursed slander, that their enemies branded them with, of murdering Infants, saith, That the Christians held it unlawful to touch the blood of any Beast at their Table when they did feed, and therefore impossible that they should make it their practice to imbuc

brue their hands in innocent blood, especially the blood of young Infants.

(2.) That amongst the Cannons Apostolical, this one was found written, That no man should make blood his food.

(3.) That in the Council of Gangra wherein the difference of Meats was debated, it was decreed, that it was lawful to eat flesh, except the blood, or that Beast that was strangled in his blood, whereby it is evident, that till then (which was 324 years after Christ) the Law of God against eating blood continued in force amongst Christians, and when it was repealed, no man can tell,

(4.) After this in the sixth Council of Trullo, the Fathers of the Church then assembled, upon diligent search of the holy Scriptures, confirm'd and ratified again in the Church, this ancient Law of God against eating blood by an additional Decree to that of the Apostles, in this form of strict and severe words, —  
*The holy Scriptures having commanded us to abstain from blood and things strangled, and from fornication, these therefore that by any act (mark that clause of the Decree — by any act) shall dress the blood of any creature for food and so eat it, we vehemently rebuke; if therefore any man shall from henceforth eat the blood of any Beast, after any manner, if he be a Clerk, let him be deposed, if a Laick excommunicated.* A largo Paraphrase might be made upon this Decree, to extenuate the guilt of their sin, who in spite and contempt of the sacred word of God, do from day to day, defile their consciences, deride the obedience of the primitive Churches of Christ, by staining their hands and lips, and filling their bellies with that ever forbidden food, the blood of Beasts,

so hateful & abominable to the servants of God in former times as may yet further appear by what follows.

*Socrates Scholasticus* in the continuation of the Ecclesiastical History of the first 600 years after Christ, beginning where *Eusebius* left in the beginning of the Reign of Constantine the Emperour, that great and worthy Patron, and Defender of the Christian Faith, writing of the divisions which were then in the Church, takes an occasion to mention the disturbances that were amongst the Churches in the Apostles times, which were reconciled by a Decree agreed upon by the Apostles and Elders of the Church assembled at *Jerusalem*, concerning which he thus writes, *Eccl. Hist. lib. 9.* page 354.— *Neither were the Apostles times without such broils and dissensions, neither were they themselves ignorant of it, as it appeareth by the *Acts of the Apostles*, for when the Apostles understood of the tumult and stir raised among the faithful, through the variety and contention of the Gentiles, they all assembled together: They laid down a certain holy Law, the which they published unto the world in form of an Epistle, delivering the faithful from the heavy yoke of bondage, from the vain and frivolous contention rising thereof, they have taught them a sure and certain rule for the direction of good life, prescribing them only such things as were necessary to be observed: and although the Epistle is to be seen in the *Acts of the Apostles*, yet is there no cause to the contrary, but that the Reader may find it among these our Histories.* The Apostles, the Elders and brethren, unto such brethren as of the Gentiles inhabit *Antioch, Siria, and Silezia*, send greeting, whereas we are given to understand, that some which departed from us have troubled you with words, and cumber your minds, saying, ye must be circumcised, and keep the Law, to whom we gave no such command: it seemed therefore

therefore good unto us being gathered together with one accord, for to send chosen men unto you, with our beloved *Barnabas & Paul*, men they are, that jeopardised their lives for the Name of our Lord Jesus Christ, therefore we have sent unto you *Judas, and Silas*, who by word of mouth, can declare unto you the same; for it seemed good unto the Holy Ghost, and to us, to charge you with no more then with these necessary things, (to wit,) that ye abstain from things offered unto idols, from blood, from things strangled, and fornication, ye shall do well in keeping your selves undefiled from these things, farewell. These things were agreeable with the will of God, for so the Epistle testifieth: it pleased the Holy Ghost not to burthen you further then with the observation of these necessities. But some neglecting these things, account of fornication as a thing indifferent, yet they contend about holy dayes, as for life and death, in the mean time, they despise the commandements of God, and establish them Canons of their own, they set at naught, they make no account of the Law published by the Apostles, and so unadvisedly, they put in practice Decrees contrary unto the will of God himself. ————— Thus far *Sayras*. —

From the writing of this holy man, who was a witness of many things he wrote, and was zealous for the Churches welfare, I take notice of the high esteem which he had of this most sacred Decree.

1. He calls it a holy Law, which did deliver the faithfull from the heavy yoke of bondage, and from the vain and frivolous contentions arising thereof.
2. He calls it a sure and certain rule for the direction of good life.

3. He acknowledgeth it to be agreeable to the will of God.

4. That they were things necessary to be observed.

5. Condemned those that accounted them indifferent.

6. He calls the things contained in the Decree, the Commandments of God, blames those that despised, set at nought, and made no account of this Law (for so he calls it) of the Apostle, and yet were zealous to put in practice their own Canons and Decrees, though contrary to the will of God himself. —— which (with grief I speak it) is the grand nuisance of this age, for every divided Religious Party, are indeavouring to build and set up some new thing of their own, never known in the primitive Church, whilst this most sacred Decree of the purest Church that ever was in the world, lies waste, and unregarded, nay vilified, and set at nought with spite and hatred. Will any that are King Charles his loyal Subjects, be offended at such, who stricktly keep his Majesties Laws, and obey his Decrees ? I suppose not : can any then that are true and loyal Subjects to Jesus Christ the King of Kings, be offended at those that keep his Laws and stoop to his Decrees ? Methinks they should not ; and yet many that pretend to be such do, if they will not keep them themselves, let them not aggravate their sin by being offended at those that do keep them. I do admitt that any can stand up in the Church, and with their mouths give Glory to the Father, and to the Son, and to the holy Ghost, and yet from day to day, dishonour this one God-head, by the wilful breach of a sacred Decree confirmed by them in Heaven, and seemingly to give their consent, that

that as things were in the beginning, so they should be now, and for ever hereafter ; and do yet despise this Law, and so utterly reject it as if it had never been in being, nor ever put in practice by the Church of God in former Ages. Pray tell me Christians, How do you think to glorifie God on Earth ? How will you make his Name glorious ? by Works ? No Christians, that will not do it, it must be by obedience to his Laws, by doing what he commands. For thus did Jesus Christ glorifie his Father, *Jo. 17.4.* I have glorified thee on earth, I have finished the work which thou gavest me to do. If the sons of men will not glorifie God by obedience, he will glorifie himself in their destruction, if you will therefore do as you say, that is, give glory to Father, Son and holy Ghost, obey that Law which came forth from them, and was never yet repealed by them. The late unhappy Parliament laid, with these mouth, that they would make King *Charles* the First a glorious King, but with their hands they first threw away his Laws, then disgraced him all that they could & afterwards murdered him at his own door and trampled his blood under their feet, thus most of the sons & daughters of men, do glorifie God in words, & do him all the dishonor that they can in the breach of his Laws, delighting in those sins which put his Son to death trampling his blood under their feet, and doing despite to the Spirit of Grace, and all through disobedience and rebellion against his Sacred Decrees. —

Another thing I cannot but admire at amongst Christians, is that any should with such shew of devotion as they do, utter these words (in their publick Prayers to Almighty God,) *Lighten our darkness we beseech thee, O Lord :* and yet willfully shut our eyes against the light of this Decree, which shines so bright and clear without any clouds upon it, under every circum-

Spensation of the mind of God. Pray tell me Christians, what light would you have? Would you have true light? why you have it with you, if you will but search the ancient Records of Gods Will in the Old and New-Testament, or believe what's revealed to you from thence. *Thy Word, saith David, is a Lamp unto my feet, and a light unto my paths, open thou mine eyes that I may behold wondrous things out of thy Law. The Law of the Lord is perfect converting the Soul: The Testimony of the Lord is sure making wise the simple: The Statutes of the Lord are right rejoicing the heart, the Commandment of the Lord is pure, enlightening the eyes: the Judgments of the Lord are true and righteous altogether,* Psal. 19. 7, 8, 9.—To the Law and to the Testimony, saith *I*, If they speak not according to this word, it is, because there is no light in them. Isa. 8. 20. We have a more sure word of prophecy, saith Peter, whereunto ye do well that give heed as unto a light that shineth in the dark places— what would men have more.—

If you would have new Light, you must go look for't where 'tis, if there be any such thing, for my part I do utterly disown all new Light, either in Men or Angels, for I must tell you Christians, that whatsoever is new, is false, let those that are weary of the service of the Eternal God, and of his Son, who is called the Ancient of dayes, whose wayes are everlasting commandments, go seek them a new God and a new Light, but I must tell ye they are both false, that only is the truth which hath endured from generation to generation.

I cannot likewise but admire at some other Christians by profession, who having attained to a greater measure of knowledge then ordinary, and nearer to the pattern of primitive times then our publick wayes as they

they suppose, and yet over look this establisht Law in the Church, and therefore no wonder they contemn the mean Ceremonies of our Church when without all scruple of conscience they set light by this once highly esteemed Decree of the Church. But perhaps it is but an oversight in them and us, & therefore it may be when we have look't over the Records of Gods Sacred Laws again, we may take better notice of this one, then we have done formerly, and so be brought at the last to conform to this as well as to others.

There is a Sermon in print, which was preacht some years since by Mr. Durel Minister at the Savoy to the French Protestant Church, and dedicated to King Charles who now swayes the Crown and Scepter of this Kingdom — wherein he saith page the fifth That the Pope and his Emissaries had so abused the Christian Religion, that it became so disfigur'd that it could scarcely be known, when compar'd with what it had been in the mouth, writings, and practice of the Apostles and their nearest successors, a man is not therefore contentious, for disputing or contesting when there is cause for it, and the thing deserves it, in such a case to be silent, were to be lukewarm and cowardly, and it were the way to incur the punishment wherew th our Saviour threatens those that are such, when he saith, That he will spew them out of his mouth. And further, in page eight he saith, That the Apostle Paul was unwilling to sooth in their ill humors those contentious *Corinthians*, who were so rash as to violate the orders established in the Church, but thinks it more expedient to instruct and reprove them — and elsewhere in page fifteen, he saith, it was evident to all the world, by the proceedings of the Church of England, against the Church of Rome, that their intentions were not to destroy the Church, but only to reform

reform it, nor to forge a new Religion, but to restore that which Christ and his Apostles had taught us, to that Purity which we see it hath in their Writings, and which it hath had in the Practice of the Primitive Church.

No man under the Heavens can in a more perfect form of words, endeavour the Restauration of this Antient Decree, into the practice of Christians now, and the rescuing it out of the impious hands of the Pope, and his Shawlings, whose words herein are as true as the Gospel; and if he fully intend what he writes, he cannot but vindicate me in this Doctrine which I Preach. My onely aim being at the Revival of an Antient Decree of Heaven, almost buried in the grave of Oblivion by the Sons of Men, and almost stifled to death by the Popes own cursed Cannons and Decretals. For it is evident that the eating of Blood, is an upstart Error of the Church of *Rome*, in opposition to this Antient Decree of the Primitive Church; it being the continual work of that Man of sin, by all wayes and means to race out whatsoever was Antient, the better to vend and put of the New Wares, which his Cardinals, Merchants, and Mercenary Jesuits, by the device of the Devil, were to exchange for the souls of the people.

And that this was, and is, an Error of that Anti-christian Church (not yet throughly reformed in England) nay, scarcely thought of, or discerned to be an Error.— It is evident if we may believe the words of one of the Popes' Champions, Doctor *Weston* by name, who in the Disputation held at *Oxford*, in the Popes behalf, against *Crammer*, *Ridley*, and *Latinus*, used this Syllogism of Logick (or rather Sophistry) to prove their new upstart Idolatrous Doctrine, of Transubstantiation. That

That which was forbidden in the Old Testament  
is commanded in the New.

To drink Blood was forbidden in the Old Testament, and commanded in the New.

Ergo, It is the very Blood of Christ, that we drink in the Sacrament.

Whence note, That he layeth the strength of his Argument for Transubstantiation, in the lawfulness of drinking Blood, one of the safest Syllogismes that ever was drawn; for the drinking of Blood is neither forbidden in the Old Testament, nor commanded in the New: The Law of God indeed forbids eating it, and if the Law of God forbids to eat it, the Law of Nature forbids to drink it. Yea, Nature it self abhors to drink it, and can it be agreeable to Nature to eat it? We may as well mingle Blood with our drink, as mix it with our meat, both which are an Abomination to God.

If God would have given liberty and tolleration to any to eat Blood, surely he would have given liberty to Noah at that time, his onely choice Servant in all the World; neither would he have hid it from him, if he intended to have tollerated it for the future, for it was to him, and to his Seed after him.—

After all these things, I have lastly these few Considerations, to propound to those that believe in Christ, but are yet imperfect in obedience, by reason of their Non-conformity to this Antient and unrepealed Law of God.

*Confid. 1.* Consider whether that which was commanded in the Old Testament, and is confirmed in the New, can without Error, be violated and broken.

*Confid. 2.* Consider whether that which was written by advice, and counsel of the Holy Ghost, and unanimously agreed upon by the Apostles, Elders, and Church of Christ, ought not to be observed by all that believe on him to the end of the World.

*Confid. 3.* Consider whether any one can without danger to his souls health, ei her ignorant, or wilfully kick and spurn, against the keen edge of Gods Word.

*Confid. 4.* Whether it can favour/ of true Christian Wisdom, to argue and dispute against the holy Laws, and just Commands of a Gracious and Loving God.

*Consider. 5.* Consider whether it be possible for any one to be a true and faithful Member of the true Church of Christ, that flings and concems by wilful disobedience, the Laws and Decrees which were Enacted by the same Church.

I believe many of you will make a mock at these things, I look for no less; but I must tell you, that the hurt will be to your own souls, and although I cannot but grieve at it: Yet I shall not much wonder at it, because it is no new thing for sinners to wrap themselves up in such folly, as to make a mock at sin, and thrust the yoke of Obedience from them, to be partial in Gods Law, and humerous in their own wayes. But let me tell you in the word of the Lord, that if ye will be Christs true Disciples, ye must resolve

solve to deny your selves, in your own Wills, your own Customes, and your own Wayes, and all excuses laid aside : Stumble no more at that which crosses you, but take it up to follow him, yes, to run after him in the way of his Commandments. Unto whom with the Father, and the Holy Ghost, be ascribed, all Honour, and Glory, Obedience and Thanksgiv-  
ing, world without end, *Amen.*

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*FINIS.*

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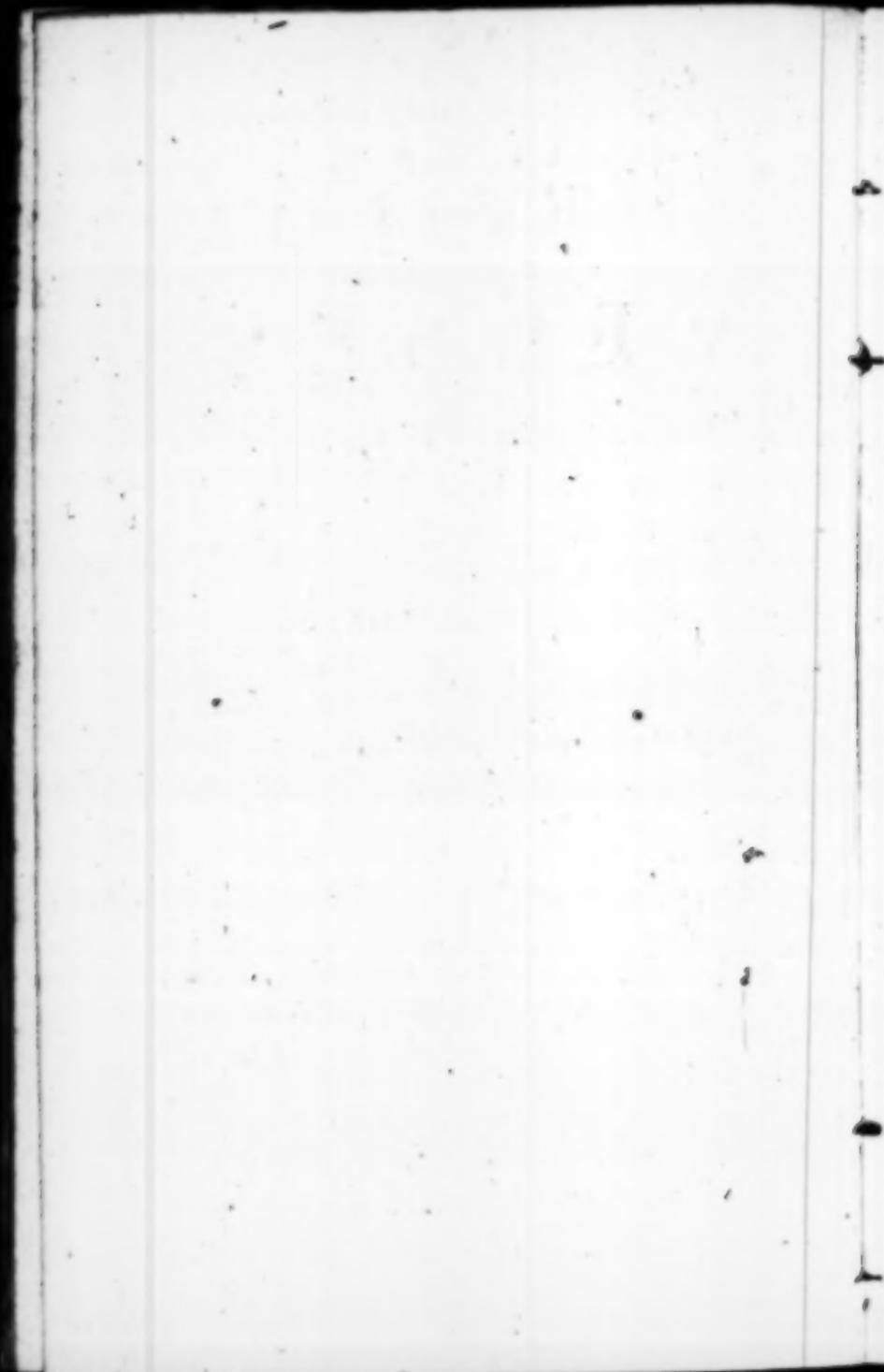
AN  
Hundred, Seventy and Six,  
SACRED  
OBSERVATIONS,  
Upon the several  
VERSES  
OF

(The Sweetest of PSALMES)  
the Hundred and Nineteenth PSALM,  
Stated, Opened, and Applied (as a brief  
Exposition thereon) to the People of  
*WEST LOWES*, in the Isle of  
*WIGHT*, being the Exercise of my  
Publick Ministry, in their New Chappel,  
lately Consecrated by the Right Reverend  
Father in God, *George Lord Bishop of*  
*WINTON*.

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Psal. 103. 17, 18,  
*But the Mercy of the Lord, is from Everlasting to Everlasting, upon them that fear him: And his Righteousness unto Childrens Children, &c.*

1 John 2. 4.  
*He that saith I know him, and keepeth not his Commandments, is a Lier, and the Truth is not in him.*



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To the Inhabitants of  
West-Cows, Unity  
of Heart, in the true  
Worship of God be gi-  
ven from, and confir-  
med in Heaven.

*My Dear and Living Friends,*

IT is a rare thing to be  
really Religious, & as  
rare for such as are so to  
be both in Judgment &  
Affection, so free from  
prejudice and partial

F 2 ac-

acceptation of any, as to esteem of all rather according to their sincerity in the duties of Religion, then to their scrupulousness in matters of smallest importance; For there are some whose zeal is so vehemently set upon worthless trifles, as if they were matters of greatest moment; And others there are, whose Antipathy is as adverse to some harmless things which

*Dedicatory.*

which have no fault at all, but in the fancy of those that mistake them; From both which extremes, the sweet, Sacred and Golden Rule of Devotion, prescribed in this 119th. Psalm (which contains an Impartiall keeping, and an Universal walking, in all the Righteous Commands of God) will guide and direct you, to keep at a safe and reasonable distance.

And

And so your respects to true Religion, will carry you on without danger (of splitting your souls, & being cast away upon the *Caribdes* of superstitious Ignorance, or of being swallowed up in the *Sylla* of Spiritual wickedness.

They do of right belong to you, for several Reasons.

1. Because they were for your sakes, the labour and fruits of my Study.

2. Be-

*Dedicatory.*

2. Because they found so kind an Acceptation amongst you, when I publickly delivered them.

3. Because many of you wished; that you had them in a Manuscript, for your private use.

4. That I might leave a remaining Testimony behind me, (if God either by death, or any other dispensation of Providence,

F 4 should

*The Epistle*

should call me from you) that in the work of my Ministry, my chief aim was Gods glory, and the good of your souls.

I have committed to the Press, nor more, nor less, then what I took with my Pen for my own Memory, and have onely quoted the Scriptures, that I made use of for Confirmation, Explication, and Application. I hope you

*Dedicatory.*

you will take the pains  
to look out the Proofs  
and peruse them, as you  
shall read the Observa-  
tions; which I am  
sure will much redound  
to your inward profit,  
and be a Testimony for  
you, that you have  
hungry and unfeigned  
desires after saving  
Knowledg. The Lord  
bless you, and keep  
you; the Lord make  
his Face to shine upon  
you, and be merciful  
unto

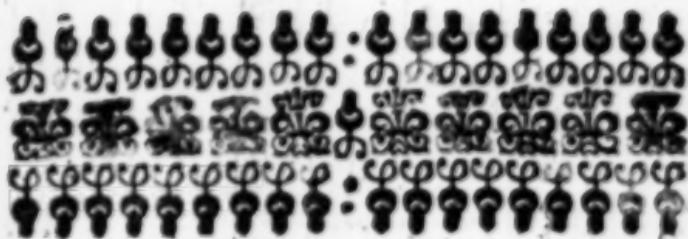
*The Epistle.*

unto you, and of his Goodness, restore into your Bosomes a thousand fold, the many and unwearied kindnesses which many of you have shewn unto

*Your weak and unworthy Servant in the most sacred Employment,*

*John Moore.*

To



## To the Industrious Reader.

**T**He Bereans are recorded (amongst the Acts and Monuments of the Primitive Church) to be of a more noble spirit then some other Christians were, because they searcht the Scriptures dayly, to try the truth of those things, which were delivered to them even by the Apostles themselves.

which noble and ingenious Acts of theirs did without all peradventure afford them both

## To the Industrious Reader.

both profit and delight ; profit, by the great increase of their knowledge in the mysteries of their own salvation, which the Holy Ghost calls the unsearchable Riches of Christ and delight ; because in searching the Scriptures, they had a dayly prospect of the sweet and sacred, holy and heavenly varieties of Gods gracious dealings with sinners, unconverted, converting, converted and confirmed, unconverted in the time of their blindness and ignorance, converting in the time of their willingness to be instructed, converted by a sacred resolution to return no more to their Egyptian darkness the wayes of sin ; and confirmed by a confident assurance of never falling away from the grace and favour of God.

which fourfold state, thou wilt clearly see in the several verses of, and the observations which I have (to my own great joy and comfort) collected from the 119 Psalm, and I hope the satisfaction of the audience, to whom they were delivered, opened and applied.

## To the Industrious Reader.

I have for publick benefit prescribed the verses with the Observations thereon, and only quoted the Scriptures which I made use of in the Explication of them, purposely to put thee upon the like, and most noble employment in the world, the searching of the Scriptures, which will yield thee 30, 60, or 100 fold more profit and encrease of divine knowledge, then the cursory reading whole Volumes of Eminent Men written at large, and render thee an object of Gods love, a faithfull and obedient servant to Christ, who commands us to search the Scriptures, a follower of the Foot-steps of His Flock, strengthen thy faith, confirm thy hope, fill thee with the fruits of charity, comfort thy heart, enlighten thy understanding, rejoice thy soul, quicken thy spirit, arm thee against the buffetings of Satan, cheer thee in sickness, prepare thee for death, and provide good evidence for thee in the day of Judgment.

All which most pretious and invaluable priviledges, the God of all mercies,  
mercifully

To the Industrious Reader:  
mercifully give, not only unto me and thee,  
but unto all that hope to see his face to  
their eternall comfort in the life to come;  
So prayest,

The most unworthy  
Servant of the most  
holy God.

J. M.

---

Obser-





ଶ୍ରୀମଦ୍ଭଗବତ୍-ପ୍ରକାଶକ୍ଷମିତିତ୍ତଃ-  
ଅନୁଲପ୍ତଃ-ଅନୁଲପ୍ତଃ-ଅନୁଲପ୍ତଃ-ଅନୁଲପ୍ତଃ-ଅନୁଲପ୍ତଃ-

# Observations upon the 119 Psalm.

Verf. 1.

**B**lessed are the undefiled in the way, who walk in the Law of the Lord.

Off. 2.

The only way to undefiledness, is to walk in the known Laws of God, and undefiledness is the only way to blessedness. Proof, *Cor. 5. 21. chap. 6. 9. Heb. 7. 26. Psal. 24. 4. Psal. 73. 1.*

Var. 2.

*Blessed are they that keep his testimonies; and that seek him with their whole heart.*

Ob. 35

To keep the Testimonies of the Lord, and to seek him with entire and hearty affection, is the safe way to get a sure interest in eternal happiness. Rev. 3:21. 14. Psal. 1:1, 2. Pro. 8:34.

6

Vg.:

Ver. 3.

*They also do no iniquity, bry walk in his wayes.*

Ob. 3

They who thus walk in the wayes of the Lord,  
have turn'd their backs upon the works and wayes of  
darknes. Col. 1. 13. 1 Pet. 2. 9. Jo. 13. 46. Acts  
26. 18. Ro. 13. 12. Eph. 5. 8, 11.

Ver. 4.

*Thou hast commanded us to keep thy precepts diligently.*

Ob. 4

It is the duty of all those that fear God, and that  
hope for salvation, to use all the diligence that they can  
to know and keep his sacred precepts. Distr. 28. 1, 2.  
Heb. 11. 6. Exo. 15. 25, 26. Deut. 6. 6, 7, 8. 17. 18,  
24. Deut. 1. 13.

Ver. 5.

*O that my wayes were directed to keep thy statutes.*

Ob. 5.

They who are truly sensible of these things are  
grieved at the heart, that either they have formerly  
walked contrary to the way of God revealed by his  
Laws, or that at present they find a backwardnes in  
themselves to it. 1 Sam. 25. 11. Jdg. 31. 18, 19.  
Psal. 38. 18.

Ver.

## Ver. 6.

*Then shall I not be ashamed, when I have respect unto all thy commandments.*

## Ob. 6.

The only way for any man or woman to keep themselves from shame, is to have a true and impartial respect to the righteous commands of God. *Lk. 1. 6.*  
*1 Chron. 28. 7, 8. 1 Kin. 11. 34.*

## Ver. 7.

*I will praise thee with uprightness of heart, when I shall have learned thy righteous judgments.*

## Ob. 7.

Those who are well learned in the righteous judgments of the Lord, and walk therein with upright hearts, are the only people that can praise the Lord in sincerity without dissimulation and hypocrisy. *Job. 34. 14. Eph. 6. 24. 1/2 4. 1.*

## Ver. 8.

*I will keep thy statutes, O forsake me not utterly.*

## Ob. 8.

The true servants of the Lord taste so much sweetness in him, by walking with him in his wayes, that it makes them resolute and willing to continue therein, insomuch, that a thought of departing from them is

grievous to their souls. Job 34. 3. Jo. 6. 66, 67, 68.  
Psal. 34. 8.

Part 2. Ver. 9.

*Wherewithall shall a young man cleanse his wayes, by taking heed thereto according to thy word.*

Ob. 9.

The only visible means, which God hath prescribed young men to keep themselves clean and undefiled from the pollutions of the world, is to square their actions by the rule of his word. Pro. 22. 6. 1 Sam. 1. 24. and ch. 3. 19 20.

Ver. 10.

*With my whole heart have I sought thee, O let me not wander from thy commandments.*

Ob. 10.

The best of the servants of God, being subject to wander from his wayes, have dayly and continual need of his assistance to guide and keep them upright therein. Psal. 31. 3. and Psal. 43. 3. Isa. 58. 11. 79. Psal. 73. 52.

Ver. 11.

*Thy word have I hid in mine heart, that I might not sin agaist thee.*

Ob. 11.

That which keeps the servants of God in a sacred awe, and dread of his name, is the often hearing of his word, and the treasuring it up in their hearts. *Deut.* 4. 10, 11, 12.

Ver. 12.

*Blessed art thou O Lord, teach me thy statutes.*

Ob. 13.

They that are willing to learn the statutes of the Lord, will in a short time be such proficients, that they shall have cause enough to bless and praise his Name. *Hos.* 6. 3. *Pro.* 8. 1, to 12, and 16. *2 Col.* 1. 9, 10.

Ver. 13.

*With my lips have I declared all the judgments of thy mouth*

Ob. 13.

The word of God is of the nature of fire, which cannot contain it self within doors, but must needs break forth to publick view. *Jer.* 20. 9. and *chap.* 23. 29. *Psal.* 39. 30. *All* 4. 20.

Ver. 14.

*I have rejoiced in thy testimonies, as much as in all riches.*

Ob.

( 46 )

Ob. 14.

The treasures of divine knowledge, do more rejoice the heart of a true Christian, than all earthly treasures whatsoever. *1sa. 12. 3. and 35. 10. 1 Pet. 1. 8. Mat. 3. 10. Lu. 24. 52.*

Ver. 15.

*I will meditate in thy precepts, and have respect unto thy wayes.*

Ob. 15.

Sacred resolutions in the exercise of pious meditations, do beget a sacred respect and holy love to the wayes of God. *Dan. 1. 8. 2 Cor. 1. 15, 16, 17, 18. Judg. 5. 3. Hebr. 4. 16.*

Ver. 16.

*I will delight my self in thy statutes, I will not forget thy word.*

Ob. 16.

They that take pleasure and delight to serve God and keep his statutes, will at last obtain the gift and faculty of a good memory. *Heb. 5. 11, 12, 13, 14. 1 Cor. 15. 2. Psal. 103. 18. Lu. 24. 6, 7, 8.*

Part 3. Ver. 17.

*Deal bountifull with thy servants, that I may live and keep thy word.*

Ob.

( 47 )

Obf. 17.

Gods gracious dealings with us, in the distributions of his Mercies to us, are strong Engagements for us to live to the praise of his Name, which chiefly consists in keeping his Word, *Jos. 24. 13, 14. 2 Cor. 5. 14, 15.*

Ver. 18.

*Open thou mine eyes, that I may behold wondrous things out of thy Law.*

Obf. 18.

The reason why men are so ignorant of the Mysteries of their Salvation, is because the Eyes of their Understanding are not opened; and the reason why their Understandings are not opened, is because they do not care to have them opened, *Luke 24. 44, 45. Piss. 24. 30, 2 Cor. 4. 3, 4.*

Ver. 19.

*I am a stranger in the Earth, hide not thy commandments from me.*

Obf. 19.

The onely way to be acquainted with Gods secrets, is to be affectionately estranged from earthly things, *Phil. 3. 19, 20. Col. 3. 1, 2. Heb. 11.10, 14, 15, 16.*

G 4

Ver.

Ver. 20.

*My soul breaketh for the longing desire that it hath  
to thy judgments at all times.*

Obs. 20.

The Mysteries of Salvation are so sweet, and comfortable to believing souls, that it fills them with strong and longing desires to increase their knowledg therein, *Cant. 3. 33. 4. Luke 10. 39. Acts 17. 11. Mat. 12. 42.*

Ver. 21.

*Thou hast rebuked the proud that are cursed, which do  
err from thy Commandments.*

Obs. 21.

The Knowledg of God, teacheth Humility (and Humiliation is the way to Exaltation) which proud hard-hearted sinners, are unacquainted with, and therefore justly under a curse, *Mat. 11. 29. Psal 10. 4. Prov. 16. 18. Zeph. 2. 9, 10.*

Ver. 22.

*Remove from me shame and contempt, for I have kept  
thy Testimonia.*

Obs. 22.

A dayly walking in the Wayes of God, and a constant keeping the Word of God, takes away all shame

shame from a believing Soul, and maketh him bold  
and confident in the publick profession of his Name,  
Rom. 1. 16. Dan. 3. 16, 17, 18. and Chap. 5. 18.  
to 24.

Ver. 23.

*Princes also did sit, and speak against me, but thy  
Servant did meditate in thy Statutes,*

Obf. 23.

Although the oppositions which a Christian meets  
with in this life, are many and great, yet can they  
not discourage, nor dishearten him from prosecuting  
the enterprise of his Christian warfare, *Acts 23. 1, 2,*  
*Heb. 11. 36. Psal. 129. 1, 2.*

Ver. 24.

*Thy Testimonies also are my delight, and thy Counsellors,*

Obf. 24.

They that are strong in the Faith of Christ, and  
bold in the profession of the Gospel of Christ, shall  
never want advice and counsel how to walk his Wayes  
aright, *Psal. 16. 7. and 73. 24. Isa. 28. 29. Rev.*  
*3. 18.*

Part 4. Ver. 25.

*My soul cleaveth unto the dust, quicken me according  
to thy word.*

Obf.

Obs. 25.

The greatest measure of Knowldg, nor the excell-  
lent ornaments of Grace that a true Christian  
can be invested with in this life, can never make him  
proud, because he is still sensible of his own unwor-  
thyneis by reason of sin, and his daily wants of the  
quicknings of Grace, Gen. 32. 9, 10. Mat. 3. 11.  
and 8. 8. 1 Tim. 1. 15.

Ver. 26.

*I have declared my ways, and thou heardeſt me: teach  
me thy Statutes.*

Obs. 26.

The onely way to receive satisfaction from God in  
Supply of our wants, is humbly to make known unto  
God in our Prayers, what the things are that we do  
want, John 14. 13. Phil. 4. 6. 1 Chron. 4. 10.

Ver. 27.

*Make me to understand the way of thy Precepts, so  
shall I talk of thy wondrous works.*

Obs. 27.

The mystery of Godliness is so great, that he  
which hath the greatest measure of the knowldg of  
it, will never understand it all whilst he lives in this  
world, Rom. 11. 3. 1 Cor. 13. 9. Ephes. 3. 8.

Ver.

Ver. 28.

*My soul melteth for heaviness; strengthen thou me according to thy word.*

Obf. 28.

They that have the greatest comforts in their souls, whilst they dwell in this body of flesh, have oftentimes some clouds of sorrow passing over it, which causeth heaviness of spirit. As Abraham, Gen.15.12. Peter, Mat. 17. 4. Christ, Mat. 27. 37.

Ver. 29.

*Remove from me the way of Lying, and teach me thy Law graciously.*

Obf. 29.

There is a sacred Detestation of all falsehood, in the heart of every true Christian, Deut. 7.26. Rom. 12.9.

Ver. 30.

*I have chosen the way of Truth, thy Judgments have I laid before me.*

Obf. 30.

There is nothing more pleasing, or that gives more satisfaction and content to a believing soul, then the inward treasures of Divine Truth, Psal. 33. 1. Prov. 3. 13, 14, 15.

Ver.

Ver. 31.

*I have stuck unto thy Testimonies, O Lord, put me  
not to shame.*

Obs. 31.

A sacred and a full satisfaction in the enjoyment of Divine truths, doth strengthen the souls resolution not to part with them at any hand; Dan. 6. Tyrants may force their souls out of their bodies, but never the Law of God out of their hearts.

Ver. 32.

*I will run the way of thy commandments, when thou  
shalt enlarge my heart.*

Obs. 32.

The inward bondage of the heart, is the onely great impediment to an holy life, Psal. 4.2. and 116,16.

Part 5. Ver. 33.

*Teach me, O Lord, the way of thy Statutes, and I  
shall keep it unto the end.*

Obs. 33.

A soul throughly taught, and instructed of God how to order his Steps, to walk in his Wayes, is sometimes toucht with a sacred fear of falling away, and therefore prays for Divine assistance to persevere to the end, 2 Sam. 6. 9. Ges. 28, 17. Job 3. 25. Mat.

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*Mat. 7.4. 38, 39, 30. Rom. 11. 20. Heb. 4. 11-16.*

Ver. 34.

*Give me understanding, and I shall keep thy Law :  
yea I will observe it with my whole heart.*

Obs. 34.

*\* The Sons of men being by Nature blind and ignorant in the divine Mysteries of Gods Laws, having continual need of inward Illumination to draw their hearts to walk therein, Psal. 18. 18. Ephes. 1. 18. Luke 1. 79.*

Ver. 35.

*Guide me to go in the way of thy Commandments :  
for therein do I delight.*

Obs. 35.

*The desire of a gracious heart, reacheth as well after restraining Grace to keep him from sin, as after Divine love to bring him to glory, Psal. 19. 13. 1 Chron. 4. 10. Psal. 51. 2. Rom. 6. 1.*

Ver. 36.

*Enclose my heart unto thy Testimonies, and not to covetousness.*

Obs. 36.

*Such as is the hearts inclination, such is the persons conversation, Prov. 38. 25. 1 Tim. 1. 5. Egik.*

Ezek. 20. 16. Luke 6. 45. Exod. 35. 21, 22.

Ver. 37.

*Turn away mine eyes from beholding vanity: and quicker thou me is thy way.*

Obs. 37.

Sinful Objects are the Devils portals, whereby like a Serpent he creeps into the souls of the Sons and Daughters of Men, Gen. 3. 6. 2 Sam. 11. 2, 3, 4. Jos. 7. 20, 21.

Ver. 38.

*Establish thy word unto thy servant, who is devoted to thy fear.*

Obs. 38.

The departure of the Word of God out of the heart, is the main cause of a souls departing from the fear of the Lord, Zech. 7. 12. Luke 8. 12. Heb. 3. 10, 11, 12.

Ver. 39.

*Turn away my reproach which I fear, for thy judgments are great.*

Obs. 39.

The thoughts and apprehensions of Gods fiery Indignation and rebukes for sin, do sometimes lie sore and heavy upon a believing soul, 2 Cor. 5. 10, 11. Psal. 38. 1, 2, 3. Heb. 10. 26, to 31.

Ver.

Ver. 40.

*Behold I have longed after thy Precepts, quicker me is thy righteousness.*

Ob. 40.

When Gods commands are a Souls delight, and his desires unsatisfied in longing after the knowledge of them, he will continually be resorting to that fountain from whence such quickning grace flows, which he knows will throughly answer his desires, and fully satisfie him in the end. Psal. 73. 25, 26, 27, 28. Psal. 71. 3, 5, 6. Mar. 10. 1.

Part 6. Ver. 41.

*Let thy mercies come also unto me, O Lord, even thy salvation according to thy word.*

Ob. 41.

The surest way to prevail with God in prayer, is to bring our petitions within the compass of a promise. Gen. 32. 9. Exo. 33. 12. 1 Kng. 8. 22.

Ver. 43.

*So shall I have wherewith to answer him that reproacheth me, for I trust in thy word.*

Ob. 43.

The Word of God is the only Weapon that a Believer hath to worst his Enemy with.. Lu. 4. 4, 8. Ro. 1. 17. 1 Cor. 1. 19. Ver.

## Ver. 43.

*And take not the word of truth utterly out of my mouth, for I have hoped in thy judgments.*

## Ob. 43.

So sweet and precious is the Word of God to a believing Soul, that he would not willingly be without it for all the world. *Pro. 3. 15. 1 Pet. 1. 6. 2 Pet. 1. 4.*

## Ver. 44.

*So shall I keep thy Law continually for ever and ever.*

## Ob. 44.

When a Soul's sole dependance for future happiness is in the promise of God's Word, he hath no cause to fear the ruin of his Soul. *Jos. 23. 14, 15. Luk. 1. 73. 2 Cor. 1. 20. Heb. 6. 13. 14. 15.*

## Ver. 45.

*And I will walk at liberty, for I seek thy Precepts.*

## Ob. 45.

The surest means, and easiest way to obtain spiritual liberty and enlargedness of heart, is by diligent seeking after God's sacred Precepts. *Psal. 1, 2, 3, comp. with Jer. 17. 7, 8.*

## Ver.

## Ver. 46.

*I will speak of thy Name also before Kings, and will not be ashamed.*

## Ob. 46.

Such is the undaunted courage and resolution of the true and faithfull Servants of God, that they are neither afraid nor ashamed to confess his name before the greatest Person in the World. *Exo. 5. 1, 2. 1 King. 22. 14. 1 Sam. 15. 16, 10 25. Jer. 37. 17, 18, 20.*

## Ver. 47.

*And I will delight my self in thy commandments, which I have loved.*

## Ob. 47.

Affection and love to the commands of God do bring get delight and pleasure to walk in the wayes of God. *Psal. 26. 8. Cant. 1. 7. Jo. 14. 21. Isa. 58. 13.*

## Ver. 48.

*My hands also will I lift up unto thy commandments which I have loved, and I will meditate in thy Statutes.*

## Ob. 48.

A true believer will make good with his hand, what his tongue confesseth to be the faith of his heart. *Gen. 23. 6. Jos. 5. 13. 1 Sam. 17. 49.*

## Part 7. Ver. 49.

*Remember thy word unto thy servants, upon which thou hast caused me to hope.*

## Ob. 49.

God doth not give because we ask, but because he hath promised to give to them that do ask. 2 Sam. 7. 18, to the end, Isa. 43. 25, 26.

## Ver. 50.

*This is my comfort in my affliction; for thy word hath quickened me.*

## Ob. 50.

The truth of Gods Word in his promises to his Servants, is the only support and stay of their souls from sinking down under the burthen of afflictions. Psal. 37. 33. 2 Sam. 30. 6.

## Ver. 51.

*The proud have had me exceedingly in derision, yet have I not declined from thy Law.*

## Ob. 51.

It is not an easie thing for ungodly and wicked men to baffle a Believer out of his Faith, nor to tear him out of his Religion. Gen. 21. 9. 1 Sam. 17. 42. 2 Sam. 6. 20.

## Ver. 52.

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Ver. 52.

*I remember thy judgments of old, O Lord, and have  
committed myself.*

Ob. 53.

The calling to remembrance Gods works of old, doth open a passage into the heart of a Believer to renew his comforts. Isa. 25. 1. Psal. 25. 6. and 74. 12. and Psal. 77. 5. to the end, Mat. 3. 4. Psal. 44. 3.

Ver. 53.

*Harrow hath taken hold upon me, because of the wicked  
that so sake thy Law.*

Ob. 53.

A Christians best comforts in this life, are either mixed or confronted with one grief or other, Gen. 47. 9.

Ver. 54.

*Thy Statutes have been my songs in the house of my  
pilgrimage.*

Ob. 54.

There is no joy in this life like to that joy which the knowledge of Gods Laws doth beget in the heart of a Believer. Psal. 23. 4. Heb. 12. 2. 22, 23, 24.

H 2

Ver. 55.

Ver. 55.

*I remember thy Name, O Lord, in the night, and have kept thy Law.*

Ob. 55.

The remembrance of Gods Name rightly understood, doth fill a Christians Soul with dayly and nightly Meditations of the excellent things which proceed from it. 2 Sam. 22. 50. Psl. 5. 11. and 9. 10. and 48. 10. and 143. 7. Cast. 1. 3.

Ver. 56.

*This I had, because I kept thy Precepts.*

Ob. 56.

The constant obedience of a faithfull heart, obtaineth a blessing of unknown priviledges. 1. Cor. 3. 6, 7, 8, 9. and Col. 3. 21, 22, 23.

Part 8. Ver. 57.

*Thou art my Portion, O Lord, I have said that I would keep thy Works.*

Ob. 57.

An interest in God, through Christ, is the greatest Treasure in all th: World, and the surest Portion that any one can injoy. Psl. 37. 25. Phil. 3. 7. 8. Lam. 3. 24.

Ver. 58.

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Ver. 58.

*I intreated thy favour with my whole heart, be merciful unto me according to thy word.*

Obs. 58.

The least glimpses of Gods favour, is better than thousands of Gold or Silver; and the gleanings of Grace, are better than a full harvest of earthly things, *Psal. 4. 7, 8. Psal. 84. 10, 11.*

Ver. 59.

*I thought on my wayes, and turned my feet unto thy Testimonies.*

Obs. 59.

A deep and serious consideration of our own sinful wayes, is one of the first steps that leads a soul into Gods wayes, *Lam. 3. 40. Ezik. 36. 31.*

Ver. 60.

*I made haste, and delayed not to keep thy Commandments.*

Obs. 60.

It is wisdom in the Sons of Men, to hasten their repentance, and dangerous to defer; it for a late repentance is seldom true, *Mat. 3. 2. Rev. 2. 5. and ver. 21, 22. Luke 3. 9. Rev. 3. 22, 3.*

H 3

Ver.

( 62 )

Ver. 61.

*The bands of the wicked have robbed me, but I have not forgotten thy Law.*

Obs. 61.

No outward loss can deprive a true Christian of inward comfort, *Job 1. 21.* *2 Cor. 6. 10.* *Heb. 10. 33.*

Ver. 62.

*At midnight I will rise to give thanks unto thee, because of thy righteous judgments.*

Obs. 62.

All times are seasonably alike to the servants of God, both to call upon him by prayer, according to their necessities, and to honour him with praises according to his mercies, *Psal. 55. 17.* *Cast. 3. 1.* *Acts 16. 25.* and *30. 7.*

Ver. 63.

*I am a companion of all them that fear thee, and of them that keep thy Precepts.*

Obs. 63.

Holy communion, and true Christian society, is one of the delights of the Servants of God on Earth, *Heb. 10. 24, 25.* *Mil. 3. 16.* *Psl. 122. 1, 2, 3.* *1 Cor. 50. 4.* *1 Jn. 2. 3.*

Ver.

( 63 )

Ver. 64.

*The Earth, O Lord, is full of thy mercy ; teach me thy Statutes.*

Obs. 64.

The considerations of the infiniteness of Gods mercies to the Sons of men, is a sufficient Sea-Card to direct and guide them to steer the course of their lives in the straight line of his Laws and Statutes, *Mcbr. 7. 18, 19, 20. Ephes. 2. 4. 1 Tim. 1. 13. 16. 1 Pet. 1. 3.*

Part 9. Ver. 65.

*This hast dealt well with thy servant, O Lord, according to thy Word.*

Obs. 65.

Gracious souls rememb'reing from what Fountain their mercies flow, cannot but acknowledg it with dayly thankfulness, *Psal. 65. 11. and 107. 8. and 145. 7.*

Ver. 66.

*Teach me good judgment, and knowledg : for I have believed thy Commandments.*

Obs. 66.

One principal way and means to attain a right apprehension and judgment in Divine Truth, is un-  
doubtedly

doubtedly to believe that Gods Commands are Righteous and True, and therefore to be obeyed, *Gen. 18. 17, 18, 19.* *Psa. 25. 14.* *Mat. 13. 10.*

Ver. 67.

*Before I was afflicted, I went astray; but now have I kept thy word.*

Obs. 67.

Carnal ease doth too often beget carnal security in the best of Gods servants; and carnal security begets spiritual carelessness, the onely remedy whereof is some sharp affliction or other, which God in his Wisdom is pleased to lay on them, as a healing Plaster, *2 Sam. 11. 1.* *Cast. 5. 2, 3, 4.* *1 King. 11. 3, 4.* with *Ver. 39.* *Lam. 1. 17.* *Isa. 1. 5.* *2 Cor. 12. 7.*

Ver. 68.

*Thou art good, and dost good, teach me thy Statutes.*

Obs. 68.

Gods goodness towards us, should induce us to turn our hearts towards him, *Jos. 24. 14.* *Rom. 2. 4.*

Ver. 69.

*The proud have forged a lie against me: but I will keep thy Precepts with my whole heart.*

Obs.

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Obs. 69.

They that will be the servants of Truth, must expect, and therefore not regard the scandalous words, and false reports of wicked men, *Jer. 20. 10.* *2 Sam. 16. 5.* *Neh. 6. 6.* *2 Cor. 6. 8.*

Ver. 70.

*Their heart is as fat as grease, but I delight in thy Law.*

Obs. 70.

When others contemn and despise the Ways of God, then is the time for the servants of God most highly to prize them, *1 King. 18. 17.* and *19. 10.* *Acts 28. 27.*

Ver. 71.

*It is good for me that I have been afflicted: that I might learn thy Statutes.*

Obs. 71.

Afflictions are good and wholesome potions, to purge the unconstant hearts of the Sons of Men, of Ignorance and Error, *Heb. 12. 9, 10, 11.*

Ver. 72.

*The Law of thy Mouth is better unto me, than thousands of Gold and Silver.*

Obs.

Obs. 72.

A true servant of God will be hired at no rate, to renonnce the hope and confidence, which he hath of obtaining the recompence of reward, promised by Christ to those that believe on him, *Hes. 5. 13.* *Job 5. 17.*

Part 10. Ver. 73.

*Thy hands have made me and fashioned me, give me understanding, that I may learn thy commandments.*

Obs. 73.

The servants of God do rightly understand, and apprehend the end for which they were created and born, *Job. 18. 37.* *2 Cor. 5. 14, 15.* *Ephes. 4. 10.*

Ver. 74.

*They that fear thee, will be glad when they see me, because I have hoped in thy word.*

Obs. 74.

The true servants of God do rejoice in one anothers company, yea, even to see one another, *Exod. 4. 4.* *1 Sam. 19. 2.* *Gen. 18. 1, 2.* *Luke 1. 39, 40, 41, 42, 43.*

Ver. 75.

*I know, O Lord, that thy judgments are right, and that thou of very faithfulness, hast afflicted me.*

Obs.

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Obs. 75.

Afflictions from God to his people, are a branch of the Covenant of Grace on God's part, *Psal* 89.30,31. *Gen*. 15. 13. 18.

Ver. 76.

*Let I pray thee, thy mercy, O Lord, be for my comfort, according to thy word unto thy servant.*

Obs. 76.

The free and tender mercies of the Lord, are well-springs of comfort to believing souls, *Psal*, 35. 10. *Psal*. 51. 1, 2. and 66. 20. and 103. 17.

Ver. 77.

*Let thy tender mercies come unto me, that I may live, for thy Law is my delight.*

Obs. 77.

The sweet and tender mercies of the Lord, do revive and quicken the drooping and dying spirits of his servants, *Psal*. 27. 13. *Isaiah* 2. 7, 8. *Mat*. 9. 36.

Ver. 78.

*Let the proud be ashamed, for they deal perverlly with me, without a cause : but I will meditate in thy Precepts.*

Obs.

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Obs. 78.

The proud and haughty carriage of wicked spirits, and ungodly men towards the servants of God, is without any just cause given by them, *1 Sam. 19. 5.* *Job 2. 3.* *Psal. 69. 4.* *Job. 15. 25.*

Ver. 79.

*Let those that fear thee, turn unto me, and those that have known thy Testimonies.*

Obs. 79.

Those that love and fear God themselves, desire to be acquainted with others that are so qualified, *Cast. 3. 7.* *Mat. 3. 16.* *Acts 19. 29.* *Hab. 10. 33.*

Ver. 80.

*Let my heart be sound in thy Statutes, that I be not ashamed.*

Obs. 80.

The deceitfulness and unsoundness of mans heart in the wayes of God, maketh so many Apostatise and Backslide (as do) both from him and his wayes, *Psal. 78. 57.* *Jer. 8. 5.* *Isa. 44. 20.* *Hof. 7. 16.*

Part II. Ver. 81.

*My soul fainteth for thy salvation, but I hope in thy word.*

Obs.

## Ob. 81.

As when a woman with child, longing for any thing, is faint and ready to swoon, so a soul that hath longing desires after Christ, and is delaid the injoyment of him, is often sensible of spiritual faintings. Gen. 45. 26. Isa. 40. 29. Jer. 8. 18. Lam. 5. 17.

## Ver. 82.

*Mine eyes fail for thy word : saying, when wilt thou comfort me ?*

## Ob. 82.

As God exerciseth his patience for the conversion of sinners. So after they are converted, he exerciseth their patience in making them wait for the accomplishment of his promises. Psal. 69. 1, 2, 3. Isa. 38. 14.

## Ver. 83.

*For I am become like a bottle in the smoke : yet do I not forget thy Statutes.*

## Ob. 83

God doth oftentimes (according to his wisdome) so long delay and defer to answer the expectation of his Servants in their Petitions, that the inward comfort of their hopes seems to be quite dried up. Psal. 105. 17. Isa. 50. 10. Hab. 1. 2.

## Ver.

Ver. 84.

*How many are the days of thy Servant? when wilt thou execute judgment on them that persecute me?*

Ob. 84.

Although God do for a time (to try the patience of his servants) delay the fulfilling of his promises to the satisfying their desires in the things they pray for, yet will he in due time certainly grant the desires of their soul. *Exo. 12. 17. 41, 42, 51. Lu. 18. 1.*

Ver. 85.

*The proud have digged pits for me: which are not after thy L. w.*

Ob. 85.

Pride is a capital sin, leading a soul from God and his wayes, and therefore no wonder that the *Psalmist* doth so often meet with proud sinners in the front of his enemies, stand in his way to oppose and hinder him from going forwards in the way of Gods commandments. *Psal. 36. 11. Pro. 16. 18. Dan. 5. 18. Eze. 16. 49. Mal. 4. 1.*

Ver. 86.

*All thy commandments are faithfull and true, they persecute me wrongfully, help thou me.*

Ob.

## Ob. 86.

God's Commands to the Sons of Men, being faithfull and true, may at no hand be disputed by them, yet notwithstanding they do so, and not only so, but to aggravate their sin, they unjustly persecute those that doe observe and keep them. *Phil. 2. 14. 1 Cor. 1. 20.*

## Ver. 87.

*They had almost consumed me upon earth: but I forsook not thy Precepts.*

## Ob. 87.

The greatest sufferings and sharpest persecutions that Men or Devils can devise or inflict upon the faithfull Servants of God, are too light and too blunt to supprese their faith, or cut off hope which they have in Jesus Christ. *Psal. 44. 17. 2 Cor. 4. 8.*

## Ver. 88.

*Quicken me after thy loving kindness, so shall I keep the Testimonies of thy Mouth.*

## Ob. 88.

As Men and Devils are full of spite and hatred towards the Servants of God, whereby they endeavour to make their lives bitter and uncomfortable; so on the other side, God is full of love and kindness, wherewith he quickens their spirits, and supports them against it. *Isa. 43. 2, 3. 2 Cor. 12. 10. Dan. 3. 24.*

Part

Part 12. Ver. 89.

*For ever, O Lord, thy Word is settled in Heaven.*

Ob. 89.

A Believer knowing that Gods Word is unchangeable, being settled in Heaven by a firm Decree, takes up a firm resolution in his own Soul stedfastly to adhere to it. *Psal. 138. 2. Job. 23. 13. Ezra. 6. 11. Lu. 5. 5. Psal. 119. 160.*

Ver. 90.

*Thy faithfulness is unto all generations, thou hast established the earth, and it abideth.*

Ob. 90.

Whether the Sons of Men will believe in God, and turn their feet to his Commandments, or not, it availeth not, Gods Word and wayes continue unalterable, that therefore is the only truth which hath continued from generation to generation. *Heb. 13. 8.*

Ver. 91.

*They continue this day according to thine Ordinances: for all are thy Servants.*

Ob. 91.

The whole Creation (sinfull man excepted) continue to serve God in the course of that nature wherein they were at first created and made. *Psal. 19. 1, 2. Isa. 1. 3. Jer. 8. 7.*

Ver.

## Ver. 92.

*unless thy Law had been my delight : I should then have perished in mine affliction.*

## Ob. 92.

One end for which God hath given his Word unto his Servants, and one main priviledge which they obtain thereby, is, that they may comfort themselves with the promises therof, in the time of their afflictions, and in the day of their sorrow. *Jo. 16. ult.*  
*1 Thes. 4. 16. Jer. 8. 18. with ch. 15. 16.*

## Ver. 93.

*I will never forget thy Precepts : for with them thou hast quickened me.*

## Ob. 93.

They that are often exercised in reading and meditating on Gods sacred Laws and Precepes, do sometimes feel such inward joy and revivings of spirit, which they can never forget all their life after. *Isa. 12. 3.*  
*Jer. 15. 16. 40s. 13. 52. 1 Pet. 1. 8. Psal. 137. 5.*

## Ver. 94.

*I am thine, save me : for I have sought thy Precepts.*

## Ob. 94.

They that draw nigh to God in keeping his Precepts, do at last find themselves to be nearly related

to him, which by infallible evidences they are able to make out several wayes, 1 As Servants. 2 As Friends. 3 As Sons and Daughters. 4 As espoused to him. Gen. 18. 3. Psal. 105. Jn. 11. 11. Jn. 3. 33. Cant. 5. 1. Jn. 15. 14. 2 Cor. 6. 18. Hys. 2.

## Ver. 95.

The wicked have waited for me, to destroy me : but I will consider thy Testimonies.

## Ob. 95.

Graceless men, and wicked spirits conspire, and watch opportunities to grieve and destroy the true and faithfull Servants of Jesus Christ. Jer. 30. 10. Dan. 6. 11. Lu. 6. 7. Acts 19. 24.

## Ver. 96.

I have seen an end of all perfection, but thy Commandments is exceeding broad.

## Ob. 96.

The purest Saint that ever lived upon the face of the earth, never attained to such a perfection of grace, so as to be exempted from obedience to Gods commands. Phil. 2. 8. Heb. 5. 8. 1 Pet. 1. 3.

## Part 13. Ver. 97.

Observe I love thy Law, it is my meditation all the day.

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Ob. 97.

They that have a true and inward love to the Laws of God, care not how much they meditate thereto, nor how often they speak thereof. *Psal. 19. 9. Psal. 1. 1, 2. and 71. 24. Ls. 2. 36, 37.*

Ver. 98.

*Thou, through thy commandments hast made me wiser than all mine enemies: for they are ever with me.*

Ob. 98.

A sure way to attain true wisdom, is to learn and study the Laws of God. *Prov. 4. 6. Psal. 1. 10. Psal. 19. 7. Pro. 13. 1.*

Ver. 99.

*I have more understanding than all my teachers: for thy testimonies are my meditation.*

Ob. 99.

The only way to excell in wisdom, is to prefer the doctrine of Gods Laws before any other learning. *Psal. 19. 7, 8. Acts 7. 22. Acts 6. 10.*

Ver. 100.

*I understand more than the Ancients: because I keep thy Precepts.*

I 2

Ob.

## Ob. 100.

Humane wisdom cannot reach the depths of divine mysteries. *Jud.* 14. 14. *Job.* 32. 1 *Cor.* 1. 19. to the end, and *chap.* 2. 4. — and *chap.* 3. 18. *Mat.* 11. 25.

## Ver. 101.

*I have refrained my feet from every evil way : that I may keep thy word.*

## Ob. 101.

They that would keep themselves from the acts of sin ; must do what they can to avoid the occasions of sin. *Pro.* 1. 10, 15. *Psal.* 1. 1. *Pro.* 4. 14, 15. *Mat.* 25. 66.

## Ver. 102.

*I have not departed from thy judgments : for thou hast taught me.*

## Ob. 102.

So precious is the Word of God to a believing soul, that he will not part with it at any rate. *Psal.* 84. 10. *Pro.* 8. 10, 11. *Heb.* 11. 25.

## Ver. 103.

*How sweet is thy word unto my mouth : yea, sweeter than honey to my taste.*

## Ver.

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Ob. 103.

Nothing is sweeter then the Word of the Lord.  
Psal. 19. 104 Pro. 16. 14. Cant. 2. 3. and chp. 7. 6.

Ver. 104.

Through : by Precepes I get understanding : therefore I  
hate every false way.

Ob. 104.

There is such an antipathy betwixt truth and error,  
that they that are friends to the former, cannot but  
be enemies to the latter. 1 Chron. 19. 2. Psal. 97. 10.  
2 Cor. 13. 8. Psal. 139. 31.

Part 14. Ver. 105.

Thy Word is a Lamp unto my Feet : and a Light unto my  
Paths.

Ob. 105.

The Word of God is the ground of a Christian, and  
the rule of his life. Job 12. 48. Alls 20. 32. 2 Pet.  
1. 19, 20. Isa. 8. 30. and ch. 30. 20.

Ver. 106.

I have sworn, and will perform it : that I will keep thy  
righteous judgments.

## Ob. 106.

Sacred vows do oftentimes beget sound obedience, and strong resolutions, stout performances. Gen. 28. 20. chap. 31. 13. and 35. 3. 1 Sam. 1. 11, 20. Numb. 31. 2.

## Ver. 107.

*I am afflicted very much, quicken me, O Lord, according to thy Word.*

## Ob. 107.

A Christian may be sensible of, and feel the smart of afflictions, and yet be neither discomfited nor impatient under them. Psal. 39. 10, 11. Isa. 36. 16, 17. Mat. 26. 37, 38.

## Ver. 108.

*Accept I beseech thee, the freewill offerings of my mouth, O Lord: and teach me thy judgments.*

## Ob. 108.

That Soul which by faith is made sensible of his being freely justified by the Grace of Christ from the guilt of sin, cannot be so ungrateful, but to return some freewill offering or other to God for it. Psal. 51. 12, and 54. 6.

Ver.

( 79 )

Ver. 109.

*My soul is continually in my hand : yet do I not forget thy Law.*

Ob. 109.

A true believer will expose himself to any danger, rather than deny or renounce the Law of his God. Dan. 3. Acts 20. 23.

Ver. 110.

*The wicked have laid a snare for me : yet I erred not from thy Precepts.*

Ob. 110.

The Devil will not suffer wicked men to rest quiet in their common sins, but keeps them employ'd and busied in mischievous works, to prejudice the innocent servants of God. Exo. 1. 8. Mat. 2. Acts 23. 12, 13, 14. Dan. 6. 1 Thes. 1. 14; 15.

Ver. III.

*Thy testimonies have I taken as an heritage for ever : for they are the rejoicing of my heart.*

Ob. III.

The true knowledge of divine mysteries, is such a treasure, and doth fill the soul with such joy, gives him such satisfaction which no earthly heritage can give. Ls. 10. 11. Rtv. 3. 18. Phi. 3. 7, 8.

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Ver. 112.

*I have inclined my heart to perform thy statutes : even unto the end.*

Ob. 112.

True sanctifying grace inclines the hearts of those that have it, to persevere, and hold out to the end in their dutiful obedience to the Laws and Ordinances of God. *Rev. 2. 10. Mat. 28. 20.*

Part 15. Ver. 113.

*I hate vain thoughts : but thy Law do I love.*

Ob. 113.

Whatsoever is directly opposite to the Law of God, is downright vanity. *1 Sam. 12. 21. 2 Kgs. 17. 11. to v. 15. Psal. 2. 1. Mat. 15. 9. 1 Tim. 1. 6.*

Ver. 114.

*Thou art my hiding place, and my shield : I hope in thy Word.*

Ob. 114

The same that God was to Abraham, the same he is to all the faithfull. *Gen. 15. 1. Deut. 33. 29. 2 Sam. 22. 3. Psal. 115. 9, 10, 11.*

Ver.

(81).

Ver. 115.

*Depart from me ye evil doers : for I will keep the commandments of my God.*

Ob. 115.

They that fear God and keep his commandments, neither can nor will hold any correspondence in spiritual things with those that turn aside from them. *Jer. 10.1. Mal. 3. 13*, to the end.

Ver. 116.

*Uphold me according to thy word, that I may live : and let me not be ashamed of my hope.*

Ob. 116.

God will surely uphold those that hold forth the truth of his Word, nor shall they in the end be disappointed of the good things which they have hoped for. *Rev. 2. 10. 17. chap. 3. 5, 11. 12.*

Ver. 117.

*Hold thou me up, and I shall be safe : and I will bear respect unto thy Statutes continually.*

Ob. 117.

They whom God upholds, cannot fall, and except he do uphold us, we cannot stand. *Samson, Judes 16. Pet. Isa. 50. 9, 10. Cant. 8. 5.*

Ver.

Ver. 118.

*Them hast trodden down all them that do err from thy Statutes : for their deceit is falsehood.*

Obs. 118.

God will surely tread down those that trample upon his Ordinances, and cast away those that lay aside his Laws, Amos 5. 11. Ezek. 34. 18. Hos. 10. 11.

Ver. 119.

*Thou puttest away all the wicked of the Earth like dross : therefore I love thy Testimonies.*

Obs. 119.

There is as much difference betwixt wicked men, and justified sinners, as there is betwixt dross, and the purest refined metals, Ezek. 22. 17, 18. Pieu. 24. 16.

Ver. 120.

*My flesh trembleth for fear of thee, and I am afraid of thy judgments.*

Obs. 120.

The true fear of God for the present, begets Eternal security for the future ; so that if we can but truly fear God, who is above all, we need not fear men nor devils at all, Mat. 20. 28. Isa. 51. 7, 8.

Ver.

## Part 16. Ver. 121.

I have done justice and judgment, leave me now to  
mine Oppressors.

Obf. 121.

The fruits of true Grace, are the works of Truth,  
and Righteousness, and God will never leave, nor  
forsake those that exercise themselves therein, Jer.  
32. 15, 16.

Ver. 122.

Be surety for thy servant for good; let not the proud  
oppress me.

Obf. 122.

The cause of true Religion, is Gods own concern  
and interest, Num. 23. 1. Acts 9. 3.

Ver. 123.

Mine eyes are ever in expectation, and for the word of  
thy Righteousness.

Obf. 123.

The people of God are a waiting people, waiting  
upon him under every dispensation of Providence;  
and from Age to Age expecting till the work of Right-  
eousness be established in the earth, Pro. 8. 34.  
Psal. 37. 7. 2 Pet. 3. 13.

Ver.

Ver. 124.

*Deal with thy Servant according to thy mercy : and teach me thy Statutes.*

Obf. 124.

Mercy is a sinners plea, which being obtained, the love of it draws him to a faithful observation of Gods Commands, *Psal. 51.--- and 43. 3, 4.*

Ver. 125.

*I am thy servant, give me understanding, that I may know thy Testimomies.*

Obf. 125.

Any true Interest in God, gives the soul a priviledge to know his secrets, *Prov. 1. 22, 23. Psal. 25. 14. Dan. 2. 16.*

Ver. 126.

*It is time for thee, Lord to work, for they have made thy Law.*

Obf. 126.

There is a time coming, wherein God himself will vindicate the truth of his own Laws, against all persons whatsoever, that any manner of way endeavour to make them void, *Isa. 42. 4. 21. 2 Thes. 1. 7, 8.*

Ver.

Ver. 127.

Therefore I love thy Commandments above Gold: yes,  
above fine Gold.

Obf. 127.

The time of tryal to the servants of God, whether they will keep his Commandments, or no, is when others generally despise and contemn them, Caleb and Jesus, Numb. 13. 25. Jos. 6. 66.

Ver. 128.

Therefore I esteem all thy Precepts, concerning all things to be right: and I hate every false way.

Obf. 128.

As Gods love is universal to his servants, so their love and respects ought to be universal to his Commands, Luke 1. 6. Acts 3. 22.

Part 17. Ver. 129.

Thy Testimonies are wonderful, therefore doth my soul keep them.

Obf. 129.

The mysteries of Gods love to Mankind, are full of admiration, 1 Tim. 3. 16.

Ver.

Ver. 130.

*The entrance of thy words giveth light : it giveth understanding to the simple.*

Obf. 130.

The beginning of the work of true Grace in the soul, is the Illumination of the mind, *Act. 26. 18.*  
*2 Cor. 3. 14. John. 9. 39. Heb. 10. 33.*

Ver. 131.

*I opened my mouth, and panted : for I longed for thy commandments.*

Obf. 131.

The mind once enlightened with the knowldg of the Truth, hath longing desires after the enclosur of it, *Prov. 1. 5. 1 Pet. 3. 2. 2 Pet. 3. 18.*

Ver. 132.

*Look thou upon me, and be merciful unto me, as thou hast been unto those that love thy Name.*

Obf. 132.

The love of God in the light of his Countenance to a believing soul, engageth him to endeavour the return of love to his holy Name, *1 Cor. 1. 2, 3.*  
*2 John 4. 19.*

Ver.

## Ver. 133.

*Order my steps in thy word, and let not any iniquity have dominion over me.*

## Ver. 133.

God is not only a Light to his servants feet, but also a Guide to their steps, otherwise they cannot escape the dominion of sin, *Psal. 31. 3. Isa. 58. 11. Luke 1. 79. Jer. 10. 23. Psal. 37. 23.*

## Ver. 134.

*Deliver me from the oppression of man, so will I keep thy Precepts,*

## Obf. 134.

Although it be a Christians duty to bear with patience all the Crosses and Afflictions which God is pleased to inflict upon him, yet it is not unlawful for him to pray against them, *Gen. 32. 11. Mat. 26. 39. 2 Cor. 12. 7, 8, 9. Psal. 7.*

## Ver. 135.

*Make thy Face to shine upon thy servant, and teach me thy Statutes.*

## Obf. 135.

The light of Gods Countenance, and the treasures of Divine Knowledge, are two of the greatest blessings, that any one can desire to enjoy in this World,

World, Psal. 4. 6, 7. Numb. 6. 23, 24, 25, 26.  
Psal. 2. 6, 7.

Ver. 136.

*Rivers of Waters run down mine eyes, because men  
keep not thy Law.*

*Obs.* 136.

A man that bath true sanctified Grace, doth not  
only grieve for his own, but for others sins, Jer.  
9. 1, 2. Luke 19. 14, 42. 2 Sam. 18. 33.

Part 18. Ver. 137.

*Righteous art thou, O Lord, and upright are thy  
judgments.*

*Obs.* 137.

Such as God is in himself, such are the Laws that  
issue from him, Unchangeable, Righteous, Holy,  
Ec. Psal. 11. 7.

Ver. 138.

*Thy Testimonies which thou hast commanded, are right-  
eous, and very faithful.*

*Obs.* 138.

Gods commands are indisputable by men, Gen. 22.  
3, 2. Phil. 3. 14. Rev. 22. 19.

Ver.

Ver. 139.

*My zeal hath consumed me : because mine enemies have forgotten thy words.*

\* Obs. 139.

True and sound zeal for God and his Law, doth strengthen and fortify a believing soul against all opposition, 2 Kings 10. 16. Numb. 25. 11. 13. Tit. 3. 14. Gal. 4. 18.

Ver. 140.

*The word is very pure : therefore thy servant loveth it.*

Obs. 140.

The purity of Gods word, is the sole engagement to affect and love it, Psal. 12. 6. and 19. 8. Phil. 4. 8.

Ver. 141.

*I am small and despised : yet do I not forget thy Precepts.*

\* Obs. 141.

By how much a believing soul is hated and despised of the world, by so much the more doth he love and respect the Word of God, Numb. 3. 19, 20. and 13. 23. to the 30.

Ver. 142.

*The Righteousness is an everlasting righteousness, and thy Law is the truth.* K Obs.

## Obs. 142.

Truth is the foundation, and Righteousness the superstructure of Gods Laws, *Isa. 28. 16, 17. Jer. 14. 16. 1 Cor. 3. 11. Ephes. 2. 20.*

## Ver. 143.

*Trouble and anguish have taken hold on me: yet thy commandments are my delight.*

## Obs. 143.

The Commandments of God are of such excellency and worth to a believing soul, that they administer joy to him in the midst of all adversities, *Rom. 15. 4. 2 Cor. 1. 3; 4. Isa. 66. 5.* with *Vers. 13, 14. 1 Thes. 4. 18.*

## Ver. 144.

*The righteousness of thy Testimonies is everlasting: give me understanding, and I shall live.*

## Obs. 144.

A true understanding of Gods righteous Judgments, doth put life and vigor into the drooping spirits of the Lords servants, *Acts 8. 26. to the end. Daz. 10. 9, 10, 22, 22.*

## Part 19. Ver. 145.

*I cried with my whole heart: hear me, O Lord, I will keep thy Statutes.*

## Obs.

Obf. 145.

Promises of obedience to God (where true grace is in the heart) are the undoubted consequences of mercies received from him, 1 Sam. 1. 26, 27, 28. Gen. 28. 20.

Ver. 146.

*I cried unto thee, save me: and I will keep thy Testimonies.*

Obf. 146.

Mercies of Preservation do call for works of Sanctification, Exod. 13. 2. Lev. 11. 44.

Ver. 147.

*I prevented the dawning of the morning, and cried: I hoped in thy word.*

Obf. 147.

A true Christian is so far from deferring the time of doing his Duty, that he is oftentimes before-hand with God in the performance of it; Job 30. 1. — Acts 10. 24. 33.

Ver. 148.

*Mine eyes prevent the night watches: that I might meditate in thy word.*

K 2

Obf.

Obs. 148.

Man being by Nature prone to Spiritual sluggishness, is enabled by Grace, after his conversion, to strive against it, *Cant. 1. 2, 3, 4.*

Ver. 149.

*Hear my voice, O Lord, according to thy loving kindness: O Lord, quicken me according to thy Judgment.*

Obs. 149.

A true submission to Gods will, consists in the souls resignement of himself to his wise disposal, *1 Sam. 3. 18. Acts 20. 23, 23, 24.*

Ver. 150.

*They draw nigh that follow after mischief: they are far from thy Law.*

Obs. 150.

They that delight in doing mischief, have no true acquaintance with Gods laws, *1 Sam. 2. 13. Isa. 1.3. Psal. 95. 10.*

Ver. 151.

*Thou art near, O Lord: and all thy commandments are truth.*

Ob. 151.

Mischief cannot be so near the servants of God for their ruin, as God is near for their deliverance. Gen. 32. 1. 2. Psal. 134.

Ver. 152.

*Concerning thy testimonies, I have known of old : that thou hast founded them for ever.*

Ob. 153.

As God is true and unchangeable ; so are his Laws unchangeably true. Mat. 5. 6. Jer. 2. 36.

Part 20. Ver. 153.

*Consider mine affliction, and deliver me : for I do not forget thy Law.*

Ob. 153.

It is wisdom in Gods servants in the time of their distresses, to make their addresses wholly to him. 1 Sam. 30. 6. 2 Chron. 30. 12. Gen. 32. 7, 8, 9, 10, 12. and chap. 35. 3.

Ver. 154.

*Plead my cause and deliver me : quicken me according to thy word.*

Ob.

Ob. 154.

When God pleads the cause of his Servants, they will have cause enough to rejoice in Spirit. *Isa. 3. 20.* with *chap. 51. 22.* and *65. 13, 14.*

Ver. 155.

Salvation is far from the wicked : for they seek not thy Statutes.

Ob. 155.

They do but flatter themselves in the hopes of their Salvation, that make it not their main business to enquire after the Laws of their Redeemer. *Isa. 39. 13,* *34. chsp. 50. 11.*

Ver. 156.

Great are thy tender mercies, O Lord : quicken me according to thy judgments.

Ob. 156.

Gods mercies to the sons of men, are past apprehension by them. *Isa. 55. 7.* *Psal. 106. 7.* and *108. 4.* *Exo. 15. 13.* *Psal. 136.* —

Ver. 157.

Many are my persecutors, and mine enemies : yet do I not decline from thy testimonies.

Ob. 157.

They that will live godly in Christ Jesus, must look for opposition, truth hath alwayes had many enemies. Mat. 5. 10, 11, 12. Acts 7. 57. and chsp. 14. 21, 2.

Ver. 158.

*I beheld the transgressors, and was grieved : because they kept not thy Law.*

Ob. 158.

That which is grief to the spirit of God, cannot but be a grief to the spirit of his Servants. Psal. 31. 10. Judges 2. 1, 2, 3, 4. 1 Sam. 15. 11. Neh. 13. 7, 8.

Ver. 159.

*Consider how I love thy precepts : quicken me, O Lord, according to thy loving kindness.*

Ob. 159.

So great is the profit, and so sweet are the comforts of divine knowledge to a believing soul, that there is no end of his desires and longings after it. Phil. 3. 13. to 17. 2 Pet. 3. 18.

Ver. 160.

*Thy word is true from the beginning : and every one of thy righteous judgments endureth for ever.*

Ob. 160.

That Doctrin which is most ancient, is the truest; & the Ordinances thereof, Ordinances of righteousness: neither of which are to be made null whilst the world endureth. *Psal. 100. ult. Jer. 6. 16. Mat. 13. 35.*

Part 21. Ver. 161.

*Princes have persecuted me without a cause: but my heart standeth in awe of thy word.*

Ob. 161.

The tyrannical Princes of the earth, never had any just cause to exercise the cruelty of their persecutions upon the Servants of God, nor have they at any time prevail'd against the truth, though they have been never so bloody and violent in the prosecution of their bloody Laws:

Exemplified in *Caius, Pharaoh, Paul, Herod, and successive Tyrants since Christ.*

Ver. 162.

*I rejoice at thy word, as one that findeth great spoil,*

Ob. 162.

No outward felicity can more rejoice the heart of worldly men: then the saving knowledge of Gods word doth the souls of his servants. *Psal. 4. 7. Isa. 42. 17. and 16. 12, 13. 14.*

Ver.

(97)

Ver. 163.

*I hate and abhor lying : but thy Law do I love.*

Ob. 163.

Whatsoever is directly opposite, and contrary to the Law of God, is hateful to the souls of those that love the truth, *Psal. 97. 10. Psal. 101. 3.*

Ver. 164.

*Seven times a day do I praise thee ; because of thy righteous judgments.*

Ob. 164.

As often as a believing soul doth seriously ponder the righteous counsels of Gods Laws ; so often doth he admire and praise the wisdom thereof, *Lu. 4. 23. Is. 25. 1. Psal. 119. 18. Is. 56. 10.*

Ver. 165.

*Great Peace have they that love thy Law : and nothing shall offend them.*

Ob. 165.

The true sanctified knowledge of Gods Laws, doth give the soul unspeakable satisfaction. *Psal. 25. 1 Cor. 2. 6; 7, 8, 9.*

Ver.

Ver. 166.

*Lord, I have hoped for thy salvation : and have done thy commandments.*

Ob. 166.

A Christians true hope for salvation, is accompanied with true and sound obedience to Christs commands. *Lu. 6. 46. 1 Jo. 2. 3, 4, 5. Psal. 73. 24.*

Ver. 167.

*My soul hath kept thy testimonies : and I love them exceedingly.*

Ob. 168.

The sacred and sanctified love of a Believers heart to the Testimonies of Gods mouth, are the strongest obligations that bind him to keep them. *Jo. 14. 13, 21, 22, 23, 24. Cant. 8. 6, 7.*

Ver. 168.

*I have kept thy Precepts and thy Testimonies : for all my wayes are before thee.*

Ob. 168.

A sincere heart desires to be that in secret with God, as he is in publick ; to be that in his very heart and soul, as he is in words ; to be that inwardly, as he is outwardly : and can as truly grieve for a secret corruption, as for a sin that he doth commit in the view of

the world. *Psal. 19. 12.* *Psal. 51. 6.* *Cant. 2. 14.*  
*Prov. 13. 24.*

Part 2d. Ver. 169.

*Let my cry come near before thee, O Lord : give me understanding according to thy word.*

*Ob. 169.*

As Prayer is a duty belonging to every Christian, so it is requisite and necessary that he understands himself in the performance of this duty. *1 Cor. 14. 15.*  
*Prov. 3. 7.* *Psal. 47. 7.* and *49. 3.*

Ver. 170.

*Let my supplication come before thee : deliver me according to thy word.*

*Ob. 170.*

The work of faithfull Prayer, is to get the heart as near to God as possibly may be. *Psal. 65. 18,* *19,* and *86. 11.* and *73. 28.* and *69. 13,* *18.* *Ja. 4. 8.*  
*Heb. 10. 23.* with *chap. 4. 16.*

Ver. 171.

*My lips shall utter praise, when thou hast taught me thy statutes.*

*Ob. 171.*

Those whom God hath taught, by his Statutes, to walk in his wayes, their hearts and lips are full of his praises.

( 100 )

praise. *Psal. 33. 22, 23. and 105. 45. Jer. 33. 10, 11.*

Ver. 173.

*My tongue shall speak of thy word : for all thy commandments are righteousness.*

Ob. 172.

The consideration of the righteousness of Gods Laws, emboldens the professors and practitioners thereof, to open their mouths in vindication of them *Psal. 145. 17. Rom. 1. 16. Psal. 40. 9. Isa. 51. 7, 8,*

Ver. 173.

*Let thine hand keep me : for I have chosen thy precepts.*

Ob. 173.

They that put to their helping hand, to advance Gods righteous Laws, may be bold and confident of divine assistance, to go through with their work. *Isa. 43. 3, 2. Rev. 1. 9. to the end.*

Ver. 174.

*I have desired for thy salvation : and thy Law is my delight.*

Ob. 174.

They whose hearts do take delight in searching after Gods Laws are in the mean time full of longing desires after that Salvation which God hath promised to

to those that keep them. *Psal. 4. 2. 2. and 85. 9. and 116. 13. Hb. 6. 9. 10. 1 Pet. 1. 9. 1H. 2. 29, 30.*

Ver. 175.

*Let my soul live, and it shall praise thee : and let thy judgments help me.*

Ob. 175.

Sacred praise is the end of all holy duties. *Psal. 4. 7. — compared with 1 Thes. 4. 14, 15, 16, 17. Rev. 19. v. 1. to 8.*

Ver. 176.

*I have gone astray like a lost sheep, seek thy servant : for I do not forget thy commandments.*

Ob. 176.

There is not one of the Servants of God upon earth, be he never so righteous, but some times, in some things, hath erred and gone astray. *Ja. 3. 2. Eccle. 7. 20. 1 Pet. 2. 25.*

F I N I S.